THE PILGRIMAGE OF PRINCES.

Newly publiſhed: by Lodowicke *Lloid* Eſquire, one of her Maieſties Sergeants at Armes.



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CHRISTOFOROS

call on God, with *Cicero* craue, thy countrie good to wish:
Haue *Thocion* learned Greeke in minde, that ioyed of Athens blisse.
Remember *Cæsars* saying in Rome, each day to win a friend:
In word and deed most *Damon* like, that will endure the end.
seeke with care, serue with fayth thinke *Platoes* saying on earth,
To serue thy God, thy Prince, thy soyle, did nature poynt thy birth.
offend no man, deserue due prayse; the poore do not denie:
Forget not *Philips* Page that sayd, O *Philip* thou must die.
obey the Lawes, hurt no man, hate not the silly Groome:
Right so in England shalt thou haue, as *Pompey* had in Rome.
of *Curtius* fayth, of *Codrus* care, of Roman *Scipio* thinke:
shun subtile *Sinons* sawcie sleight, flee cursed *Cacus* linke.

HATTONVS

Hat on each vice, each vertue loue, thy state with *Chilo* know:
Auoyd raging wrath with patience milde, *Periander* teacheth so.
Thinke Vertue for the surest wealth, this *Bias* bids thee tend:
To know thy selfe doth *Solon* charge, and bids thee expect the end.
order must with measure rule each state, sayth *Pittacus* plaine:
Nothing must abound too much, *Cleobulus* bids againe.
vertue buildes her blasing bower, in sacred breast to breede
such prayse as shall aduance your fame, if sages sayings you reade.

To the Honorable Sir
CHRISTOPHER HATTON
Knight, Captaine of her Highnes
Gard, Vicechamberlaine to her
Maieſtie, and one of her moſt
honorable priuie Counſell.

LVcullus *a noble Romane (honorable Sir) demaunding of* Seneca *the Philoſopher, how hee might beſt pleaſe* Nero *the Emperour, and not offend the common people? was anſwered, to do much ſeruice vnto the Emperour, and to ſhew great humanitie vnto the people: which were I not ouermuch affected vnto your Honour* virtutis officio, *I ſhould thinke that which moſt men affirme, that both ſeruice and humanitie might be founde in your noble hearts whoſe care, diligence, and fayth, haue been ſuch, as I may well (with* Solon*) ſay,* Beata Reſpub. cui præſunt ſapientes. *For it was not for nought that* Agamemnon *wiſhed but for ten ſuch as* Neſtor *was. Neither without cauſe deſired* Darius *ſo many* Zopirus, *as a Pomgranat hath kernels. And I may wiſh (I hope without offence) more ſuch Counſellours: though many graue and ſingular men be, hauing many eyes, and long handes abroad: whoſe true heartes to their Prince, faythfull ſeruice to their Countrey, ſound conſciences to God, as Keyes to Common weales, Bulworkes of Cities, defence of States, are much to be eſteemed and imbraced. Such did* Phocion *accept in* Athens, *when he refuſed ſo many Talents of the great* Alexander. *Such did* Epaminondas *require in* Thebes, *when hee re-*

nounced the princely treaſures of Artaxerxes : *ſuch did* Fabritius *eſteeme in Rome, when he denyed the great gifts and rewardes of King* Pirrhus. *And ſuch hath God raiſed to encounter ſo manie tame Tigres & ſucking Serpents, who weauing the Spiders webb & ſitting on Serpents egges, do fill their Countrie with Crocodiles. O dangorous time, O perilous people: ſome in Warres halting before* Philip *with* Cliſophus, *ſome in Court flattering* Dioniſius *with* Ariſtippus, *and ſome diſſembling before* Cæſar *with* Curio. *Wherein I know not, whether I may laugh at their follie with* Democritus *for that they are men, or weepe at their miſerie with* Heraclitus *for that they are Chriſtians: who preferring rather to wallow in the ſtraw of Egypt, then to lye in the tents of Sion, & more willing to burne themſelues with briers of Babilon, then to warme them by Cædars of* Libanon. *But ſuch is the ambition of man, that* Athens *could not abide two* Alcibiades : Sparta *might not ſuffer two* Liſanders : *yea the whole world could not away with two* Alexanders. *This is the inſolencie of fleſh and blood, eſteeming more this lothſome Labirinth wherein wee haue but Pilgrimes ſtate, of the which I leaue my booke (newly quoted againe vnto your honour) to entreat of, and my ſelfe to craue the acceptance thereof, not doubting but ſmall drinke out of* Samos *earthen veſſell, is better then ſtrong wine out of* Neros *Celler, yea cold water out of* Synetes *hand is more holſome, then ſweete Nectar out of* Circes *cuppe.*

Your Honors old ſeruant during life,

Lodowicke Lloide.

TO THE READER.

AS the *Rhodians* and *Lacedemonians* in the Games of *Olimpia* were taunted of *Diogenes*, ſome for their brauerie, and ſome for their raggedneſſe: ſo the moſt part are readie to accuſe the Learned; and few are willing to excuſe the ignoraunt. Enuie hath ſo poſſeſſed mens hearts, that they cannot ſpeake well of the Vertuous: for was not *Perdicca* enuied for his magnanimitie? Was not *Liſimachus* hated for his approoued experience? And why was *Antigonus* diſdained for his politike wiſedome? Wherefore *Plinie* moſt truely ſayth; that there is no light without ſhadow, nor no vertue without enuie: Of wiſe men, Enuie is named *Serra animæ*, the Saw of the Soule. No Booke (ſaith *Plinie*) is ſo ſimple and barren, which yeeldeth not ſome fruite. In Books (ſaith *Chilo* the Philoſopher) the fames and actes of worthie men are eternized, & the veritie of things vnknowne made manifeſt. For which cauſe, the bones of *Homer* were contended and ſought for of ſeauen Cities in *Greece*, to be buried & kept as a monument of ſo great a writer. And likewiſe *Euripides* dying in *Macedonia*, was ſent for by the *Athenians*, to be had in perpetuall memorie, as a prayſe vnto *Athens* by his buriall. *Virgill* was alwayes in *Auguſtus Cæſars* hand. *Alex-*

ander the great, was neuer without *Homer* vnder his pillow. Gladde was *Pompeius* when he had *Cicero* in his bosome. And happy was *Scipio* when *Ennius* was in his sight. *Dionisius* the Tyrant honoured *Plato*, and cruell *Antigonus* gaue place to *Zeno*. Thus are Learned men of some esteemed, againe of others sometimes disdayned and enuied. For *Plato* was in no such perill, at the besiedging of *Tanagra* and *Corinth* amongst all his enimies, as hee was enuied in *Greece* of *Xenophon* and *Aristotle* his owne Schollers, for his Philosophie. Neither was *Socrates* in such hazard of life being in armes in *Delphos*, as hee was in *Athens*, for writing of Bookes put to death by the *Greekes*. *Zeno* the Philosopher could resist the violence of the great King *Antigonus*; and *Demosthenes* could withstand the force of *Philip*: and yet neither of them could auoyde the carping of those that enuied their labours, and defamed their diligence in writing of Bookes. Why then should I be discomfited to write, seeing the wise and learned haue been herein euill spoken of? Wherefore I end, requesting thee gentle Reader, to passe ouer the faultes with silence.

IN LIBRVM DE PRINCIPVM peregrinatione, Iohannis Cœci, ſcholæ Paulinæ magiſtri, hendecaſticon cum verſu quodam Homerico ad lectorem.

STato domi, nullis terræ iactatus in oris,
Quem patriam ſubijt noſcendi ſola libido.
Sin mores hominum varios tibi noſſe voluptas,
Ingeniiq; vagas ediſcere nobilis artes:
Non peregrinanti deerunt monimenta laboris,
Quæ mentémq; manumq; parent ad talia promptas.
Quod liber hic regum referens quæ facta priorum,
Tuta, domi cupido, præſtabit vota, manendi.
Hinc licet ingenij præſignes diſcere cultus,
Quos aditu regum prouiſa pericula monſtrent.
Nam liber hic peragrans, tibi quæ viſenda fuiſſent,
πολλῶν ἀνθρώπων ἰδὲν ἀστεα, καὶ νόον ἔγνω.

IN LAVDEM LODOVICI FLODI, Thomas Dranta, Archidiaconus Leuuicenſis.

PRincipibus placuiſſe viris, non vltima laus eſt,
Sic ais, & ſummis placuiſti lenis Horati.
Principibus placuiſſe viris, ſi tam bona laus ſit,
Principibus fudiſſe viris præcepta, quid hoc eſt?
Atque ipſos mutos, ipſos formare loquentes,
Conſilium totis ſanumq; adſcribere vitis?
Hoc tu (*Flode*) facis, quædam tua dogmata vidi,
Cætera cum viſis ſi quadrant congrua membris,
Quod facilè credo, (Quid multis te tibi tollam?)
Es bonus ingenióq; & bis bonus argumento.

CHRISTO-

CHRISTOFORVS CARLILVS. *in Flodum.*

GEstiunt Musæ, Charites triumphant,
Gestit insignis lituis *Apollo*,
Pallas ac *Orpheus*, monumenta *Flode*,
Cernere tanta.

Ipse ne ditem videar beare
Aureis nummis, Calabróue pomis,
Vel redundantem Bromium racemis,
Dicere cesso.

Est opus dignum solido cupresso,
Et cedro suaui, simul atq; laude
Maxima, *Flodi* celebrate famam,
Anglica pubes.

Si legis librum, furiosa Philtra
Non tibi possunt, nec amara *Circes*
Vasa, non atrox rabies Megeræ
Vlla nocere.

ED. GRANT IN LOD. FLO.

QVæ latuere diu furuis immersa tenebris,
æduntur patriis condecorata sonis.
Quæ priùs ἀΐδεκτοι fuerint bene cognita paucis
nunc venient cunctis percipienda viris.
Postera *Floyde* tuam nascentia sæcula laudem
cantabunt, præsens nomen in astra feret.
Quicquid inest mellis, quicquid liber iste lepôris
continet, omne tuum, laus tribuenda tibi.
Liuide mendaces compescito Zoïle voces,
tela licèt vibres, non violabis opus.
Inclita mordaci non lædes facta labello,
floreſcet *Floydus* docta per ora virûm.

THOMAS

¶THOMAS CHVRCHYARD
Gent. of Lodo. Fl.

IF Learning had no Iande, mans lyking would decay,
And few would write, or knowledge ſeeke, if prayſe were pluckt away,
The Laborer hath his hire, to quite his carefull paines:
The Noble minde for worthy workes, a crowne of glory gaines.
The Horſe toyles all the day, at night ſome reſt to finde:
The Hawke in hope of wiſhed prey, full hie doth beare the winde.
Than hee, who made this Booke, of right muſt reape renowne:
Sith through the Trumpet he hath blowne, a famous fact doth ſoune.
Hee ſhewes by learned lines, our painefull pilgrims ſtate:
And how the Prince and people both, driues out their decry date.
A pilgrimage we go, in pathes of perils great:
And through the ſhades of ſureties ſhoe, we paſſe in burning heate,
That all conſumes by flame, of deepe deſire in breſt:
Whoſe kindled coales like *Ætna* ſmoke, and ſulphur voyd of reſt:
Whoſe ſparkes do flie ſo farre, they can not quenched bee,
Except that Wiſedome water caſt, when fire moſt hot we ſee.
What humor leedes me thus? I meant to prayſe this man:
(As farre as Pen and skill could reach) that firſt this worke began.
And though the ſwelling Swans, that ſwimme in powting pride,
By skowling browes bewray that they, this worke can not abide:
I careleſſe ſtand of that, and wiſh thoſe birdes ſo well:
In greateſt glorie that they make, that downe their feathers fell.
For if at vertuous actes, their vices vainely ſtriue,
The good ſhall grow, the bad ſhall quaile, and ſure the beſt ſhall thriue.
I meane ſuch men as this, that well doth worke and will:
And labour for his Countries gaine, if ſo he ſhall do ſtill,
Shall weare a Garland gay, of flowers that flouriſh faire:
When painted weedes that want good ſap, ſhall periſh in the ayre.
Thus as my cunning ſerues and cauſe requires in deed:
I prayſe the worke, and like the man, that giues you this to reed.

Of the slipperie ſtate of Fortune, and what Princes; and where they were aduanced one way, and how they were oppreſſed an other way.

FOrtune, the Treaſurer of the World, that ruleth Realmes, ouercommeth Kingdomes, oppreſſeth Kinges, exalteth Tyrants, and doth to whom ſhe will giue life, and to whom ſhe hateth, appoynt death: She calleth ſome to renowne, and ſome to ſhame. What honour ſhe gaue to ſome, what honour ſhe tooke from others: how ſhe exalted baſe men, how ſhe oppreſſed proude Princes, Hiſtories do recorde. All the Kinges that euer raigned in Rome, almoſt from baſe birth and ſlender progenie, were aduanced by Fortune to ſit in royall throne, and enioy Princely Scepters. Romulus the firſt King and builder of Rome, borne of *Romulus.* Rhea, a Veſtall Virgin and daughter vnto Amulius, left as a prey vnto beaſts, forſaken of all Rome, ſo hated of his owne grandfather, that he found more frendſhip in a ſhe Wolfe thē he had at his grandfather Amulius: more kindneſſe of the Wolfe for his nouriſhment, then loue of his mother, though he was borne of her: Notwithſtanding, contrarie to the expectation of Amulius, not thought of in Rome, by Fortunes fauour, he was by the Wolfe preſerued, & by a poore Shepheard brought vp to be a King of Rome. The like happened vnto Cyrus at three dayes olde, when he was commaunded *Cyrus.* by his Grandfather king Aſtiages, to be drowned & deliuered vnto Harpagus chiefe officer about Aſtiages, by King

Astiages owne hande, to be killed and destroyed: yet by Fortune, a Bitch (hee beeing likewise left as Romulus was) fedde him, and milkt him, gaue him like when his Parentes appointed death for him, brought vp by a Bitch, (beeng a banished Infant) to bee the first and most renowned King that euer raigned in Persia. Euen so of Paris King Priamus sonne, called likewise Alexander, the like commanded: that he should in all hast being borne, be killed: which being preserued by Fortune, was brought vp by a Beare, to be a famous Phrigian Prince. Thus Cirus by fortune, found friendship more in a Bitch, then in his owne Mother: Romulus more loue in a Woolfe, then in all Rome: Alexander more kindnesse in a Beare, then in his father Priamus. To speake of Telephus the sonne of Hercules, fostered by a Hart. To speake of Camillia and Semyramis, the one brought vp by a Mare, the other by Birdes of the ayre, to be such famous Queenes, as the one ruled the Volskans, the other the Babylonians. How Fortune appoynted litle Antes to feed King Midas, and Bees to feed Plato; the wealth of the one, the eloquence of the other, did certifie the same: But to declare first the extolling and aduancement of simple and base men vnto princely seates. Tarquinius Priscus, a stranger, borne in Corinth, the sonne of one named Demaratus, a banished Marchant from his Countrey, became a famous King in Rome; yea so famous I say, that he inlarged the confines of Italy, amplified the wealth and state of Rome, augmented the number of the Senatours, encreased the order of Knighthood, and left Rome so happie at his death, that the Citizens thereof, would haue trauailed twise as farr as Corinth, to speed of so noble a Prince. Tullius Seruius, a poore stranger, likewise aduanced vnto the same place by Fortune: and Tullus Hostilius, a Shepheard, and from feeding of Beastes, extolled to be likewise King of Rome. Thus Fortune to shew her might, exalteth the poore, and oppresseth the proude. Thus from banished strangers, from simple Shepheards, appoynted the famous Princes and noble Kinges. Fortune elected Senatours, appoynted Consuls, made

Paris.

Telephus.
Camillia.
Semyramis.

Tarquinius Priscus.

Tullius Seruius.

Tri-

Tribunes and Censors. Fortune (as Seneca sayth, from low birth, and base conditions, made Princes: Fortune had them from the Plough, to sit in seate of Kinges: Fortune tooke Gordius from his Plough, to be a King in Phrygia: Fortune tooke Agathocles from his fathers Shop being a Potter, and made him King in Sycilia: she brought Darius from the Stable of Cyrus, to be a King in Persia: she brought Giges from a Shepheard, to be the wealthiest King that euer raigned in Lydia: she spared no place, without respect to any man. Iustinus a Swineheard, from feeding of his Swine, became a mighty Emperour of Constantinople. And Carpenters likewise may brag of Telephanes, which fortune aduanced to ỹ kingdome of Lydia. Shall not Husbandmen extoll Fortune, which made Valentinus Emperour of Rome? How much did Fortune fauour Learning: how brought she the greatest Princes in the world, to honour simple men, and caused the cruellest Tyrants to esteeme and reuerence the same: That King Dionisius the wicked Tyrant of Sycilia, when he heard that diuine and noble Philosopher Plato was comming vnto Sycilia, made certaine of his Nobles to goe meete him on the Sea, in a Ship so brauely appoynted, so gorgiously dressed with Sayles of purple Silke to bring him a land, where Dionisius him selfe taried his comming in his golden Chariot, with foure white Horses trapped ouer with Gold, tooke him vnto his owne Chariot princely, talked vnto him reuerently, vsed him honourably, and so entertayned him, that if Iupiter had descended from the skie, greater honour could he not get in Creete, then Plato a poore Philosopher Aristons sonne of Athenes got in Sicilia. Aristotle borne in Stagira, a poore Phisitions sonne named Nichomacus, merited such fame by Fortune, that not onely Philip King of Macedonia, thanked God that his sonne Alexander was borne in his time, vnder whose tuitiõ Alexander fiue yeares learned Philosophie, but also Alexander the great Conquerour of the world, honoured and saluted him as his Maister, vnto whom he sayd, that he was no lesse bound for his Learning vnto Aristotle and vertuous educa-

Gordius. *Agathocles.* *Darius.* *Giges.* *Iustinus.* *Telephanes.* *Valentinus.* *Plato.* *Aristotle.*

tion, then he was vnto King Philip his father for his birth: He shewed the same being in India, a Countrey farre from Greece, & in the middest of his great Warres vnto his Maister, writing the state of India, the successe of his iournyes, the prodigious and monstrous sightes that Alexander saw, vnto Aristotle. That mighty Artaxerxes king of Persia, hearing of the fame of that learned Hippocrates, did sende vnto the chiefe gouernour of Hellespont, earnest letters for Hippocrates, promising (in writing) great honours, equalitie to the chiefe Rulers of Persia, fellow and friende to mighty Artaxerxes. Thus Fortune was not onely honoured as a Goddesse in Antium, but also worshipped in all the Worlde. Thus euery man toyleth for Fortune, goeth a pilgrimage for Fortune. I remember of a worthie Historie of one Rhodope, a faire and a gorgious Strumpet in Egypt, which Fortune so fauoured for her beautie, that shee beeing a washing her selfe in a Well, an Eagle fled with one of her Shoes vnto the famous Citie of Memphis, where then the king of Egypt kept his Court, named Psamnetichus, before whom the Eagle let the Shoe fall: The king dismayde at the beautie of the Shoe, amazed of the working thereof, musing much how Nature might frame so fine a Foote: made open proclamation throughout all Egypt, to seeke such a Woman whose Foote serued that Shoe, and being found, to bring her to the King: and being brought to the King, she was maried vnto the King: Thus from a common Woman, Fortune appoynted an Eagle to make her a Queene in Egypt. If Fortune fauoured such a one that was naught of life, slaunderous of report, ignominious and infamous in all Egypt, to be a Queene in that kingdome where she was a Queane: who should make much of such a Dame, in whom neither constancie was euer found, or trueth euer tryed? I iudge that man most fortunate, that is of all least fortunate: and sith Fortune is deceitfull to her owne Friendes, she can not be true vnto her Foes: therefore very learnedly did wise Bion answere, being demaunded, what was most dangerous in the world? to be most fortunate.

Hippocrates.

Rhodope.

Aelianus. lib. 14.

Bion.

Phocion,

Phocion, that learned Athenian was wont to say, That better it were to lie careleſſe vpon the ground, ſafe and ſound, then to lie carefully vnder Cloth of ſtates in danger & perill. A certaine wiſe Prince, before he ſhould be crowned King, tooke the Crowne firſt (as Valerius ſayth) in his hand, ſaying (after looking and muſing a while): O Crowne, more noble then happie, whoſe perill to enioy if men knew, no man would take thee from the ground, though thou didſt offer thy ſelfe. What felicitie happened vnto Alexander the great, whom Fortune ſo aduanced to be a King of Kinges, a Conquerour of Conquerours: yea, to be worſhipped as a God, and to be called, The Sonne of Iupiter, whoſe fame compaſſed ỹ whole earth, in ſo much that Thaleſtris Queene of the Amazons, came from Scithia vnto Hircania with three hundred thouſand women to lie with Alexander thirtie dayes, to be with child by him: and yet in Babylon that Fortune that ſo exalted him, did likewiſe oppreſſe him, being in his chiefe fame, but xxxii. yeares olde, poyſoned by his kinſmen and friendes, ſo left and forſaken of all men, that he was thirtie dayes vnburied, as a Begger, not as a King: as a Beaſt, not like Iupiters ſonne. The like Fortune ſerued Iulius Cæſar, which after thundring clange of the like fame, was in his owne citie of Rome, and in the Senate houſe amiddeſt his Counſellors, ſlaine & murthered ſo tyrannouſly with Bodkins and Daggers, of his moſt truſty friendes Brutus and Caſsius, that he had twentie and three woundes in his body. Thus was the miſfortunate end of ſo fortunate a beginning. How did Fortune deale with famous Zerxes, whoſe huge Armies dryed vp Riuers, whoſe infinite numbers of Nauies couered ouer the Ocean ſeas, whoſe power and force all Greece trembled at? Fortune, that promiſed all Greece vnto him at a becke, ſhee I ſay, gaue him ouer to the handes of Pericles his enemie, to be vanquiſhed, vnto the force of Artabanus to be ſlaine. A litle better vſed ſhe Mithridates King of Pontus, after many his victories in diuers Countries, noble triumphes ſundry times, whom fourtie yeares and more, ſhe maintained againſt the inuincible Romans,

Phocion.

Alexander.

Cæſar.

Zerxes.

mans, to the great detriment & losse of Rome: and at length to his great discomfort, after he had lost his wife, children, and all his friends, left him in his old age a prey vnto Pompeius. This is the friendship of Fortune, to plague and punish those whom often times she sheweth her selfe most curtuous vnto. Therefore was Plato wont to thanke God, that he was borne a Man, and not a Beast: in Greece, & not in Barbarie: and thanked Fortune, that he was a Scholler vnto Socrates, who alwayes despised Fortune & her force: for Fortune neuer doth a good deed, but she requiteth the same with an euill turne. Pyrrhus that valiant King of Epyrus, whom so famously Fortune guided, that he was counted by Hannibal, the second Souldier and Prince, for his magnanimitie & courage vnto Alexander the great: whose end (by Fortune) was such, that a sillie simple Argiue woman kild him with a litle Tile stone. Hannibal, whose name was so tirrible vnto Rome, by Fortune xvi. yeares, was by the same driuen to exile, a banished abiect from his Countrey: and wearie of his life, ended his dayes with Poyson in Bithinia. Alcibiades, whom Fortune so fauoured one way, that he excelled all men in personage and birth, in wisedome and honour, in strength and wealth, and in all kinde of vertues, surmounting all Greece againe, was brought to such banishment and penurie, to such infamie and reproch, that he was compassed and taken of his enemies, and burned in his Bed with his Whore called Timandra. Cambises, and Nero, whose cruell & vnhappy dayes, both Rome and Persia long time felt: their fawning Fortune, after much tyrannie and bloodshed of others, was such, that being wearie in murthering others, they slew themselues: that was the end of their Fortune. Polycrates, who euer sayled with prosperous windes of Fortune, so that he was taken and named, fortunate Policrates: at length so serued of Fortune, (as other Princes were) he was hanged by one Orontes, an Officer of King Darius, in open sight of Samos, where he a long time florished, and in the end hanged on a high Hill named Mycalensis Mount: These euils happen by Fortune, yet wee see them

Pyrrhus.

Hannibal.

Alcibiades. Val. lib. 7.

Polycrates.

them not: she gripes vs with her handes, and yet we feele not: she treadeth vs downe vnder her feete, and yet we will not know it. Happie is hee that accompanieth not with Fortune, though diuers thinke themselues happie that be fortunate, as Giges and Crœsus, two Kinges of Lydia, so wealthy, that they iudged no man so happie as they were: and yet was Aglaus the poorest in all Arcadie, and Byton the simplest of all Greece: the one by the sentence of Solon, the other by the oracle of Apollo iudged farre more happie then they. The very Tyrant Dionisius, being banished from his Kingdome of Corinth, would often say in his miserie, that happie twise were they, that neuer knew Fortune, whose fawning face in the beginning, doth purchase cruell death in the end. Wherefore a certaine Lacedemonian called Diagoras, being in the Games of Olimpia in Greece, hauing his children, and his childrens children crowned with Garlands of fame, for their vertuous actes and qualities that time, sayd: that it were great hap for him to die presently at such a sight of his childrens fortune: And beeing asked the cause, hee sayd, that Fortune neuer pleased that man so much with Fame, but she would in time, displease the same as much with Infamie. And most true it was spoken vnto one of the thirty Tyrants, which being in banquet with diuers Nobles and Gentles when the House fell, and slew them all: yet this Tyrant escaped, bragging much of his Fortune, that he so saued himselfe: a simple man sayd vnto him, Neuer boast of Fortune at any time, for that she spareth thee now, she will the next time, more sharpely plague thee: Which so came to passe, that his flesh was made a foode vnto his Horses, and his blood drinke appointed for them: that in sparing his death then, when the House fell, he was afterward requited as you heard. If Fortune, whose wauering steps are neuer certaine, were as litle trusted of the most part, as she is most deceitfull and false vnto all men, then Cicero would not haue spoken, that they that seeke Fortune, are blinder then Fortune: Shee neuer aduanced any to dignitie, but she suppressed the same againe vnto miserie: as Tarquinus the proud,

Giges & Crœsus.

Diagoras.

Fulgosius. lib. 7. cap. 2.

Tarquinius.

a King that Fortune made famous diuers wayes, of princely progenie, of passing personage, of incredible beautie, and of all noble qualities, to whom she presented Lucretia Collatinus wife, as the onely snare to catch him, and to take him by whom he was depriued of his gouernement, left his kingdome, and banished out of Rome, to raunge countries in miserie and paine, after long felicitie and pleasure: euen so Dionisius King of Siracusa, after many princely pleasures, renowned fame, great glorie, yet in the end, banished his countrie, and driuen to keepe schoole in Italie. In the like sort, shee deceiued that noble and valiant Scipio Affricanus, whose prowesse and magnanimitie augmented much the fame of Romans, by conquering of Affrike and Carthage, notwithstanding, driuen to exilement and miserie, where he dyed after many triumphes & victories, like a poore begger. O vncertaine state, and slippery wheels of Fortune. And because Fame followeth Fortune, & proceedeth from Fortune, as smoke commeth from the fire: (for as Fortune is variable, so is Fame diuers): if wee seeke Histories, we find the fame of poore men for their pouertie, as well as the rich, for all their riches. Poore Codrus, and ragged Irus, are as famous (in respect being Beggers) with Poets, as Mydas or Crœsus, two famous and wealthy Kinges of Lydia, are mentioned of Plutarch. Doth not Aristophanes make as much mention of Cleonimus the Coward, as Homer doth make of Achilles the stoute? Poliphemus and Enceladus, two huge monstrous Giants, are not so famous in Virgill for their bignesse, as Conopas or Molon, two litle Dwarfes of two foote length, are renowmed in Plini for their smalnesse. Iuuenal, and Claudian, report no lesse of the little Pigmeis, than Ouid or Maro of the huge Ciclopes. If Fame proceede of Poore men for pouertie, of Dwarfes for their smalnesse, of Cowardes for their cowardnesse, as much as it doth flow of Rich men, for their wealth, of Giantes for their bignesse, and of stoute men for their courage: What is it but a pilgrimage, we liue and trauell heere? For Fortune and Fame runne together, as diuers, as they are vncertaine.

Dionisius.

Codrus.
Irus.

Cleonimus.
Achilles.
Poliphemus.
Enceladus.
Conopas.
Molon.

Plini that famous Hiſtoriographer, writeth of one named Meſſala, whith was ſo forgetfull and weake of memorie, that he forgat his owne name: and yet as famous for his obliuioulneſſe, as Hortenſius was renowmed for that he could pronounce out of hand with his tongue that which he wrote with his penne. Seneca the Philoſopher commendeth one called Caluiſius, that he likewiſe was ſo obliuious, that he could not often name thoſe dayly friendes that he vſed company withall. What greater fame could Cyneas haue for all his memorie, when he was ſent from King Pirrhus as Embaſſadour vnto Rome, where the ſeconde day, in the Senate houſe before all the people of Rome, he named all the Senators by name: What greater renowme could King Cirus haue for his noble memorie, for naming euery Souldier of his by name, being in the Campe: What Fame hath King Mithridates, for his diuers and ſundry Languages, which without an interpretor, could ſpeake vnto xxii. Nations, being his ſouldiers, but onely that they are recorded in bookes, where likewiſe Caluiſius, Meſſala, and ſuch obliuious men that forget their owne names, are put in writing: Doth not Homer, the Trumpettour of Fame, write of Melitides an Idiot, that would after the deſtruction of Troy, and after King Priamus, and all his were ſlaine, yet he then would come to ſuccour the Troyane? Homer I ſay, doth not forget Melitides, no more then he doth Agamemnon. What ſhould I ſpeake of ſilly and ſimple Heroſtatus, which for burning of the Temple of Diana, is euerlaſtingly remembred, and millions more of the like, which are mentioned of ancient writers: What is Fame then, but a memorie of things paſt:

Meſſala.

Hortenſius.

Cyneas.

Cirus.

Mithridates

Of

Of Magnanimitie of Princes, and fortitude of minde, where and when it was most esteemed.

EVen as Justice without Temperance, is often counted Iniurie: so Magnanimitie without respect vnto Prudence, is Tyrannie. This vertue proceedeth from a valiant and a sober minde, ioyning both the body and minde togither, that Wisedome and pollicie of the one, the strength and courage of the other, be alwayes readie to defende the cause of his Countrey, the quarrell of his Prince, and societie of Friendship: vnto the therefore, vnto his Prince, Countrey, & Friendes, any good man is borne, preferring common commodities, before priuate wealth. Hercules, being yet a young man, musing much what he might best do, thus studying and pondering to what he should apply his noble minde, there appeared vnto him two tall goodly Women, the one (as Xenophon doth describe) very gorgious & braue, ringes of gold on her fingers, a chaine of gold about her necke, her hayres set and frizled with Pearles & Diamonds hanging at her eares: the other in sober and comely apparell, of modest behauiour, of chaste countenance, stood before him. The first sayd: Hercules if thou wilt serue mee, thou shalt haue Gold and Siluer enough, thou shalt feed daintily, thou shalt liue princely, thou shalt enioy pleasures, possesse mirth: in fine, thou shalt haue all thinges at thy will, to liue with ease and rest. The other sayd (with comely countenance) If thou wilt serue mee Hercules, thou shalt be a victor of Conquerers, thou shalt subdue Kingdomes, and ouerthrow Kinges: thou shalt be aduanced vnto fame, renowmed in all the world, & shalt deserue prayse of men and women. Which when Hercules saw and heard the offers of these two launcing Ladyes, vnderstanding the idle seruice of the first, and the exercise of the second, tooke her as his Mistresse, to whom he willingly became her man. Whereby, according vnto promise made, he enioyed full the fame and prayse by due deserts. That Magnanimitie ha-

Hercules.

Hercules

Hercules, that he ouercame Lions, Dragons, Beares, and such monstrous huge wilde Beastes, that did destroy Kingdomes and Countries. That fortitude of minde had Hercules, that conquered Giants, and subdued Tyrants, enlarged Liberties, set free Captiues and Prisoners: and briefly, that Magnanimitie was in Hercules, that he neuer offended iust men, he neuer hurt innocent men: he preserued diuers Kinges and Countries, he neuer spoyled good Countrey, nor subdued a iust King: therefore, wholly addicted to merite Fame. In destroying the Serpent Hydra, the Dragon Priapus, the Lyon, the wilde Bore, and terrible Bull: In conquering Gereon, Cerberus, and Diomedes, cruell Tyrants: In taking the gilted Hart, in vanquishing the Centaures, and the rauening Birdes named Stymphalides: was there any tyrannie or cruell attemptes in these his xii. enterprises? Well, let Hercules passe, who was (as they say) more ayded of the Gods, then helped of Man. With these princely actes, and renowmed feates of Hercules, was noble Theseus much enamored, insomuch that he emulated the vertuous life of Hercules, that he tamed wild Beastes, slue Monsters, ouercame cruell Creon tyrant of Thebes, went downe (as the Poet sayth) vnto Hell, to imitate Hercules feates, to resemble Hercules magnanimitie, to augment Hercules fame, erecting Alters, appointing Sacrifice in memorie of Hercules, hoping that others would do vnto Theseus, as Theseus did vnto Hercules. Next vnto Theseus, for antiquitie of time, that valiant and renowmed Greeke Achilles, the onely stay and comfort of his Countrey, the very hope of Greece; whose magnanimitie, valiant courage, worthy actes, and famous life, is at large set forth in Homers Iliads: which Homer, Alexander the great, by the reading of the manhood of Achilles, beeing yet in his fathers dayes brought vp in schoole, with that learned Philosopher Aristotle, so esteemed, that he neuer went to bed, but that he had Homer vnder his pillow, and there fell in loue with the prowesse of Achilles, honoured his life, and magnified his death: in so much that he went vnto Ilion in Phrygia, where that famous Citie of

Augeus.

Theseus.

Achilles.

Alexander.

Troy sometime stood, to see the Graue of Achilles: where, when he came and saw the worthy Monuments, his Martiall chiualrie, his famous feates, and renowned life depainted about the Temple, enuironed and compassed about his sumptuous Tombe, he brake out in gushing teares, beholding the Tombe, saying: O happie Achilles, to happen on such a Homer, that so well could aduance thy fame. And thus Alexander being moued by Homer to imitate Achilles, wayed nothing else but Magnanimitie and courage of minde, as Curtius, and Diodorus Siculus, can well testifie, whose life though it was but short, was a Mirrour vnto all the worlde, that being but twenty yeares when he began to enuie ỹ actes and feates of Achilles, in twelue yeares more (which was his whole time of life) he became King ouer Kings, a Conquerour ouer Conquerours, and hee was named an other Hercules, for his prosperous successe in his enterprises: in-
Iulius Cæsar. somuch, that Iulius Cæsar the first and most valiant Emperor that euer was in Rome, at his great conquests entring into the Temple of Hercules in Gades, reading the life of Alexander printed round about the Temple, his worthie fame depainted, his noble deedes set forth, his victories and conquests in euerie place described: such monuments and mirrours in memorie of his noble life, that Cæsar fell vnto the like teares for Alexander, as Alexander did for Achilles. Thus one in loue with ỹ other for magnanimities sake, each one so desirous of others fame, that Cæsar thought him selfe happie if hee might be counted Alexander: Alexander iudged him selfe renowmed, if he might be named Achilles: Achilles sought no greater fame then Theseus: Theseus euen
Agesilaus. desired the name of Hercules. Therefore Agesilaus, King of the Lacedemonians, wondered much at the singuler magnanimitie and force of Epaminondas, Prince sometime of Thebes, who with one litle Citie could subdue all Greece. This Epaminondas hauing wars with the Lacedemonians, people no lesse renowmed by warre, then iustly feared by Epaminondas, after great victories and triumphes had by this Prince, was after this sort preuented by Agesilaus, in the

wars

wars of Mantinia, that all the people of Sparta were counsel- *Epaminõdas*
led either to kill Epaminondas, or to be killed by Epaminon-
das, whereby the whole force and power of Lacedemonia,
was fully bent by commandement, giuen by Agesilaus their
King, to fall vpon Epaminondas; where that valiant and no-
ble Prince by too much pollicy was wounded to death, to the
spoile and murther of all the people of Thebes: and yet being
aliue carried vnto his tent, he demanded of his souldiours
the state of the field, whether Thebes or Sparta was conque-
red: being certified that the Lacedemonians fled, and that
he had the victorie, he forthwith charged the end of the speare
to be taken out of his wounded side, saying, Now your
Prince Epaminondas beginneth to liue, for that he dyeth a
Conqueror. We read not skant of Epaminondas mate,
which being compared vnto Agamemnon for his magnani-
mitie, was angrie therewith, saying Agamemnon with all
Greece with him, was x. yeares about one towne, the Citie
of Troy: Epaminondas with little Thebes, in one yeare con-
quered all Greece. This order was amongst the Lacedemo-
nians, before they should goe vnto wars, they were by law,
charged to make solemne Sacrifice vnto the Muses, and
seeing demaunded why they so did, sith Mars hath no so-
cietie with the Muses: Eudamidas then their King, an-
swered: for that we might obtayne aswell of the Muses,
how to vse victorie gently, as Mars to become victors man-
fully.

These Lacedemonians were so valiant, that hauing *Lacedemo-*
banished their King Cleonimus for his passing pride and *nians.*
great violence, making Areus to raigne as a King: this
Areus, beeing in Creete ayding the people of Corcyra,
in Warres with the most part of the Citizens of Sparta, *Plutarch.*
this Cleonimus their exiled King, consulted with Pir- *lib. 27.*
rhus King of Epyre, perswading them or neuer to conquere
Sparta, considering Areus was in Creete, and that Sparta
was not populous to defende any strength: they came
both, and pitcht their Fielde in open face of Sparta, assuring
them selues both, to bee at supper in Cleonimus House.

The

The Citizens perceiuing ꝑ great Armie of Pirrhus, though
good by night to sende their women vnto Creete to Areu
making them salues ready to die manfully in resisting th
boast of the enemie: and being thus in the Senate agreeing
that the womankind should passe away that night, least the
nation at that time should be quite destroyed by Pirrhus, the
rushed a great number of women in harnesse, of the which
Archidamia Archidamia made an Oration to the men of Sparta, wherein
she much blamed their intent, & quite confounded their pur-
pose, saying. Thinke you (O Citizens of Sparta) that you
Wiues and Daughters would liue (if they might) after th
death of their Husbands, and destruction of Sparta? Behold
how ready we are, how willingly the Women of Sparta wil
die and liue with their Husbands, Pirrhus shall well feele
and know this day. No marualle that the brood of the Wo-
Demosthenes men should be valiant and stout. If Demosthenes, who
sayinges. much was esteemed in Athens, had sayd in Sparta that which
he wrote in Athens, that they which some time ranne away
Archilogus. should fight againe: he should haue the like reward that Ar-
chilogus had, for that hee wrote in his Booke, that it was
sometime better to cast the Buckler away, than to die: he
was banished the confines of Lacedemonia. At what time
the Citie of Sagunto was destroyed, against promise of th
Romans. people of Carthage, the renowmed Romans though leagu
was broken, and peace defied: yet the Senatours did send
Ambassadour Fabius maximus with two Tables written
the one containing Peace, the other Warres, which was sen
to Carthage, either to choose Peace or Warres: the electio
was theirs, though the Romans were iniuried: and though
they could best defend their owne, yet would the noble Ro-
mans suffer often offences. Hardie then were the Romans
Ccaeola. when Scæuola went alone armed vnto the Tents of Porsen
na King of Hetruria, either to kill Porsenna, or to be kille
by Porsenna: greater fortitude of minde could be in no man,
Cocles. a more valiant heart in no man seene then in Cocles, who
lone resisted the whole Armie of King Porsenna, vntill th
Citizens of Rome came to take vp the Draw-bridge, and
the

then leapt in, in all his Harneſſe from his enemies, into the middeſt of the riuer Tiber: And though he was in diuers places ſore wounded, yet neither did his fall hurt him, neither his Harneſſe preſſe him, neither the water drowne him, neither thouſands of his enemies could kill him, but he ſwamme through the Riuer Tiber vnto Rome, to the great admiration of King Porſenna, and exceeding ioy of Rome: ſo that one poore Roman, gaue the repulſe to the whole Armie of a King. Valiant was Rome, and Romans feared, when Popilius was ſent Ambaſſador to Antiochus the great, King of Syria, when Antiochus either for pride & pompe of his perſon, or contempt of Popilius, refuſed to anſwere the Roman Ambaſſador, was then preſently enforced to anſwere the ſtate of Rome, and demaunded of the Ambaſſador before he might goe out of a litle round circle, which Popilius made with his riding Rodde. Then faithfull was Rome, when Pomponius a Roman Knight and Souldier vnto Lucullus Generall in the field againſt Mithridates King of Pontus, by whom Pomponius being taken as a Priſoner, ſore wounded and mangled, the King demanded, If he would helpe him to life, would he be true to Mithridates? to whom the poore wounded Roman anſwered: Pomponius will be vnto Mithridates, as Mithridates will be vnto Lucullus: ſo true and faythfull were Romans, as they were ſtout and valiant, in ſo much that Scypio being threeſcore yeares almoſt, and being ſought of a young ſouldier to buy a braue Buckler & a fine Target, ſayd, That a true Roman muſt not truſt vnto the left hand, where the Buckler is, or to hide himſelfe vnder a Target: but muſt truſt vnto his right hand, and ſhew himſelfe in fielde in open ſight. This magnanimitie had the people of Scithia, at what time Darius King of Perſia was marching with his Armie towards Scithia, they hauing vnderſtanding thereof, like people of great magnanimity, ſent certaine Ambaſſadors to meete Darius, to ſignifie his welcome vnto Scithia, by preſents ſent by the Ambaſſadors: when therefore the Ambaſſadors met with King Darius, they began to tell their meſſage: and opening (in a priuie place) a Wallet where their

Popilius.

Pomponius.

Scythians ſtoutnes.

Bruſonus. lib. 3. cap 39.

presents were, they tooke out a Mouse saying, Unlesse you creepe like this Mouse, to some Countrey, or swimme like this Frogge, or flie like this Birde, these Arrowes shall pierce your hearts: the presents were a Mouse, a Frogge, a Sparrow, and fiue Arrowes: giuing to vnderstande by the Mouse, Earth: by the Frogge, Water: by the Sparrow, flight: by the Arrowes, death: rare presents sent vnto a King, simple giftes, small charges, but yet containing valiantnes, fortitude, and contempt of Darius, rather to moue him to Warres, then to entreat for peace. Though Scythia was bare, yet was she stoute: though rude and barbarous, yet valiant and manfull. It is not in the nature of the place, or in the number of the persons, that Magnanimitie consisteth, but in the valiant heart, and noble minde: wherefore Leonides King of Sparta was wont to say vnto his souldiers, That he had rather haue one Lion to lead a whole band of Deeres, then to haue a whole band of Lions ruled and led by one Deere: applying his meaning vnto King Zerxes, who had ten hundred thousand Ships on the Seas sayling toward Greece: so many, as all Greece could scant receiue: so many, that diuers Riuers and Floodes were dryed vp by his huge Armie: a proofe (sayth Iustine) more of his wealth then of his magnanimitie. Leonides knowing well the manner of Zerxes, that he was seene first fled, and last in field; whose glorious pompe and shew of men, was not so famous and terrible, at his comming to Greece, as his departure from Greece was shamefull and ignominious, began to perswade the Lacedimonians, being but foure thousande in number, willingly to liue, and to die for the renowne of Sparta in Thermopyla: exhorting them to dine as merily with Leonides their Captayne, as though they should sup with Pluto: but perswasiõs vnto those that were perswaded, were superfluous: spurres vnto those that might not be stopt with bridles, were needlesse: as in Thermopila was well seene & prooued to the noble fame of Leonides, and great shame of Zerxes. It is not in multitude of men that magnanimitie of men consisteth, but in wise & valiant hearts,

The presents of Scythia.

Leonides.

Iustine lib. and Herodotus lib. 7.

for

for witte and wil ioyned togither (saith Salust) make man valiaunt: wherefore Agamemnon that most renowned Emperour of all Greece appointed at the siege of Troy, would often say, that he had rather haue sometime ten wise Nestors, then ten strong Achilles: ten Vlisses, then ten Aiax: wisedome in warre auaileth much. Plutarch reciteth foure famous & renowmed Princes, & either of these foure had but one eye, to the aduancing more of their passing port: The first, was Philip king of Macedonia, and Father vnto Alexander the great, whose wisedome in warres, whose pollicie in feates, whose liberality vnto his souldiours, whose clemency, and humanity to his enemies: in fine, whose successe in his affaires were such, that his sonne Alexander after doubted whether the valiantnesse of his father, would leaue any place to Alexander vnconquered: The second, was Antigonus king in the selfe same place, succeeding after Philip, whose warres with Mithridates king of Pontus, and Pirrhus king of Epire, fully set foorth in Plutarch, doe yeeld due honour and renowne for his force and magnaminitie: The third, Hannibal prince of Carthage, the whole stay of all Libia, for sixteene yeares, the whippe and scourge of Rome and Italie, whose name was so terrible for his courage and hardinesse, that both Antiochus king of Siria, and Prusia, king of Bithinia, rather for feare, than for loue, being then but a banished man, receiued him vnto honour: The fourth, Sertorius a Romane Prince, borne in Sabina, whose thundering clang of fame was nothing inferior to the proudest. These were not so famous by their prowesse & chiualry one way, as they were notorious & spoken of, for that eyther of them had but one eye. These renowmed Princes, and singuler souldiers, excelled all men in wisedome and prowesse, as prooued is in Plutarch by their liues. Philip for temperaunce of life, Antigonus for faith & constancie vnto his friende, Hannibal for truth and patience for his countrie, Sertorius for his clemency and gentlenes toward his enemies, which for their passing courage, inuincible stoutnesse, and worthy enterprises happened to be depriued of their eyes, as Philip lost his eye at the siege of the Citie of

Agamemnon his saying of wise men.

Philippe.

Antigonus.

Hannibal.

Sertorius.

Methon, Antigonus at Perinthia, Hanibal in Hetruria, Sertorius in Pontus. When ỹ people of Thasius had erected altars, appointed sacrifices for to honor Agesilaus in their temples, for his fame of fortitude, they sent Embassadors ta certifie ỹ king therof, which said that as Apollo was in Delphos honored as a god, so Agesilaus was in Thasius: but the king as he was valiant, so he was wise, much detesting assentatiõ & flattery of people, demaunded of ỹ Embassadours, & required thẽ if that their countrey could make gods, to make some first in their owne countrey, saying: Agesilaus had rather be king in Sparta, thẽ to be a god in Thasius. O renowned Sparta, O famous Greece, while hidõ hatred was exẽpted, while ciuill wars were not knowen, while Athenes tought no supremacie ouer Sparta, while Sparta sought no matterie ouer Thebes, then all the power of Persia, the force of Macedonia might not staine one little towne in Greece: but ỹ insolẽcie of princes, the desire of fame, the felicitie of renowme, the honor of glory was such, as Alexãder the great answered king Darius Embassadours, who cõming from Persia vnto Macedonia to treat of peace, tẽdering vnto Alexander, ỹ daughter of Darius in marriage, wᵗ all the coũtrey of Mesopotania, & xii thousand talents yeerely beside, wᵗ such princely promising of the kingdome of Persia after Darius dayes, as there wanted no princely liberalitie in Darius offering, nor princely stoutnes in Alexanders answere, saying vnto the Embassadors, Tell your maister Darius king of Persia, that as two Suns may not be in the firmamẽt, so two Alexanders may not rule earth. Such valiant minds could be subiect in no wise, neither Darius vnto Alexander, nor Alexander vnto Darius. Such stoutnes raigned in Princes, to maintaine states, ỹ as Archestratus the Athenian was wont to say, that in the citie of Athens two Alcibiades might not rule: so Ethocles ỹ Lacedemonian did likewise speake, that two Lisanders might not agree in Sparta. So contrary and diuers were princes, so high & lofty of courage, so valiant of heart, so noble of mind, that though fortune could not so often fawne and fauour the states of Princes, but that she, which is most vncertain, could

vndo

Agesilaus.

Alexander.

Diodorus. lib. 1.

Alcibiades in Atheues.

Aelianus. lib. 11.

Lysander might not

vndoe in a day, that which was gotten in a yeare: yet in no wise could fortune take valiant mindes from men, nor spoile magnanimitie of Princes, nor diminish courage of old men, as that worthie and most ancient souldier Mithridates King of Pontus after hee had plagued the Romaines with warres fortie yeares long, during the which time, he shewed him self no lesse hardie and stout in resisting the strong force of Romanes, then valiant and couragious in attempting the fortitude of Romans. Who though he were by fortune forsaken in his latter daies and spoiled of all health, friendes, children, countries, kingdomes, and all worldly wealth: yet to spite fortune his mortall foe, went to Celta, thinking with them to passe ouer vnto Italie, to let the Romanes understand, that though friendes and countries by fortune were spoyled: yet neither fortune with her spite, nor all the Romanes with their force could subdue King Mithridates valiant hart. In this ioyed Princes onely then, not to be conquered. In this onely triumphed they, because they might not be vanquished. In this glozied they most, in that they were free from subiectiõ. Cercilidas, being one of the wise men named Ephori in Sparta, hearing the thundring threatnings of king Pirrhus Embassadors, the slaughter & murther that King Pirrhus entended vpon men, women, and children, the cruel destruction and last confusions of ỹ Lacedemonians, answered no lesse stoutlie then wisely the Embassadours of the king, saying: If Pirrhus your Maister be a God, we haue not offended him, & therefore we doubt him not: but if Pirrhus be but a man, tell your Master that the Lacedemonians be mẽ likewise, & therfore we nothing feare him at al. The valiant Pirrhus thought so well of himself, felt him so ready & iudged al mẽ inferior in enterprises vnto him, that being at the victorie of that noble citie Tarentũ, where he saw such feats attempted, such actes done, such stoutnes shewed by ỹ Romanes, that he being dismaid at the manhood & boldnes of Romanes, thought if magnanimitie were lost, the mould therof should be found in a Romanes heart: insomuch, that long looking & vewing of Romanes, hee cried out and said: O how soone would Pirrhus

suffer another Lysander in Sparta.

Mithridates

Cercilidas.

Pirrhus.

Lu. Florus. lib. 3.

conquere all the world, if either he were king in Rome, or Romaine souldiours subiect vnto Pirrhus. Of these Romaines were Hannibal wont to say to king Antiochus of Siria, being inforced to forsake Carthage, that Rome might not suffer equalitie, either Prince ouer all, or subiect vnto all. Rome was compared vnto Hidra of Lerna, that hauing so many heads when one was cut off, an other sprang vp: in somuch that all the world might not destroy Rome: being iniuried or ouercome of the enemies (as fortune often permitted) they were not to be entreated before the like fortune happened vnto them, as happened against them. As Licinius Emperour hauing lost diuers of his souldiers vnto Perseus king of Macedonia (which afterward was subdued by that valiant Romaine Pompeius the great) this Perseus hauing takē diuers of Lucinius souldiours, did send certaine Orators to speake for peace, which eloquently perswaded with Licinius to consent thereto: after long talke, learned coūcell, pithy perswasions by the Orators, it was answered, as briefly, plainly, and simply by Licinius, that ỹ best way for king Perseus to craue peace of the Romaines, was first to restore the prisoners of king Perseus (which were Romaines) home againe, and then to send his Embassadours to the Emperour Licinius, otherwise the whole countrie of Macedonia should feele the force and magnanimitie of the Romaines. To speake of the conquest and victories of Iulius Cæsar, of the audacitie of Metellus, of the fortune of Silla, of the sharpe dealing of Marcellus, being thereby the spurre of Rome called, of Fabius likewise named the Target of Rome, of diuers more valiant Romaines, it were infinite ỹ reading therof, but I meane not to molest the reader, & yet one little Historie to proove the renowmed Romaines most worthy of this valiant vertue, magnanimitie, written in Claudian, of one Camillus a noble Romaine, who hauing a long time laide siege at Philiscus, and could not preuaile, the Schoolemaister of the Cittie hauing his Schollers vnder pretence of walking out of the towne, came and offered the Schollers vnto Camillus, saying: by this meanes you may doe what you will vnto Philiscus, for

Licinius.

here

here bee their children, whome I know to redeeme, they will yeeld vp the towne. Camillus hauing regard to the fame of Rome, and loathing much to shewe villanie, rewarded the Schoolemaister after this sorte: he did set him naked before his Schollers, fast bound with his hands on his back, & euery one of his Schollers with a rodde in his hand, saying vnto the boyes: bring him home to your parents, and tell your friends of his falshood, and the poore boyes hauing a good time to requite old beatings, were as glad as he was sorrowfull, laying on load, iercke him with so many stripes, as loytering truants may best bee bold to number, vntill they came vnto the Cittie, where they tolde their parents the cause therof, who weighing the clemencie and humanitie of Camillus to be such, they gladly and willingly yeelded themselues and their Cittie vnto the hands of Camillus, knowing well that he that would vse them so being his enemies, and foes, could not vse them ill, by yeelding all into his courtesie, who might haue had all by tyrannie. Now sith this vertue was often seene in diuers Queenes, Ladies, Gentlewomen and others, I may not omit the pilgrimage of their liues. We reade of two Queenes of the Amazones, a countrie of Scithia, Penthesilæa the first, and Hippolita the second: the one so valiant against the Greekes, at the destruction of the noble Cittie of Troy, that in open field she feared not to encounter face to face with that valiant Greeke Achilles: the other so hardie, that she shrunke not at the force and stoutnesse of that renowmed Champion Theseus, who being conuicted by Theseus for her singuler stoutnes and courage, was married to him: which certainly had happened vnto Penthesilea had she not beene conuicted by Achilles. Camilla likewise Queene of the Volskans, beside her princely profession of sacred virginitie which she vowed vnto Diana, was so famous for her magnanimitie, that when Turnus and Æneas were in warres for the marriage of Lauinia, king Latinus daughter, she came Bellona like vnto the field, resisting the violence and puissance of Troyans with the Rutiles, as an aide vnto Turnus. That noble Zenobia, the famous Queene of the Palmireians,

Penthesilæa.
Hippolita.
Camilla.
Zenobia.

mireians, a Prince of rare learning, of excellent vertues, of most valiant enterprices, after that her husband named Odenatus had died, tooke the Empire of Syria and attempted the magnanimitie of Romanes, that a long time she withstood in warres that noble and renowmed Emperour Aurelian, by whome the Emperor was wont to say when it was obiected vnto him, that it was no commendations for a Prince to subdue a woman: that it is more valiant to conquere a woman being so stout as Zenobia, then to vanquish a king being so fearefull as Zerxes. The ancient Greekes, as Herodotus doth witnesse, were much amazed at the magnaminity of Artimesia Queene of Caria, who after that the king her husbād died, did shewe such fortitude against the inhabitaunts of Rhodes, that being but a woman, she subdued their stoutnes, shee burned their Nauies, wasted their wealth, vanquished & destroyed the whole Ile, entered into the Citie of Rhodes, caused her Image to be made and set vp for a monument of her chiualry, and perpetuall memorie of her victory. O renowmed Ladies, O worthy women that with feaminine feates, merited manly fame. How did famous Teuca queene of the Illyrians, gouerne her subiects after the death of her husband king Argon, which being warred on, diuers times by the Romanes, infringed their force, broke their bondes, discomfited their armies, to her perpetual fame and commendation: she gouerned the people of Illyria, no lesse wisely, then she defended the puissant force of the Romanes stoutly: shee liued (as Histories report) as soberly and chastly without the company of man, as she gouerned her countrey wisely and stoutly without the councell of man. It were sufficient to repeate the ancient Histories of two women, to prooue fully an euerlasting prayse and commendation vnto all women: the one, written by Herodotus in his first booke of Queene Tomyris of Scythia: the other, mentioned by Valerius & Iustine, of Cleopatra Queene sometime of Ægypt. The first, after that Cyrus had trespassed much in her kingdome of Scythia, killing, destroying, and burning, without regard to princely clemency or respect vnto a womans gouernement:

Artymesia.

Teuca.

Tomyris.

uernement: yet vnsufficed herewith, hee slue the Queenes owne sonne named Margapites, thirsting more and more for bloud, so that then the valiant Queene being much mooued to reuenge Margapites death, waighing the greedy rage of Cyrus, came Lyon like to field, either to loose her owne lyfe, or else to reuenge her sonnes death, prest vnto Cyrus more like at that time to a grim Gorgon, than to a silly Scythian, slue him in the field, haled him vp and downe the fielde, cut of his head, and bathed it in a great Tunne full of bloud, appointed for that purpose, saying: Now Cyrus drinke thy belly ful of that which thou couldest neuer haue ynough of. Thus valiant Tomyris reuenged tiranny, requited the death of one Scythian Margapites, with the death of two hundreth thousand Persians. The other Queene Cleopatra, after that Iulius Cæsar was murthered by Brutus and Cassius, and that Marcus Antonius being by Augustus warred on for his periury, and falshood shewed vnto his Uncle Cæsar: shee, I say Cleopatra, hauing the most part of Arabia and Syria, so confederated with her friend & louer Antonius against Augustus, being then the second Emperour of Rome, that shee ayded him a long time, vntill that she perceiued that Augustus preuailed, and that Antonius was vanquished: then least shee should be conquered by Augustus, shee conquered her selfe, yeelding rather her bodie a prey vnto Serpentes, than a subiect vnto Augustus. Hannibal could no more but to poison himselfe rather then to yeeld to Scipio. Well, let Semiramis with her valiant force and stoutnes, be commended at Babylon, where shee raigned fortie yeares a widdow, after king Ninus her husbandes death. Let noble and famous Atalanta with her Bowes and Speares and feates of armes be prayed in Archadia. Let Hipsicratea that followed her husband king Mitridates vnto warres as a Lackie vnknowne, bee extolled in Pontus. Let Helerna, Ianus daughter with all her fortitude be spoken of in Latine: And let Debora be famous amongst the Israelites. These women were no lesse famous for their pilgrimage, then the worthie Conquerours and Champions of the world: they were

Cleopatra.

Atalanta.

Hipsicratea.

Helerna.

Debora.

in no point inferiour vnto men, in diuers pointes farre excelling Princes and Kings: either the worlde then was very weake and slender, or else women then were valiant & stoute. And to omit particularly to touch women, I will open and declare the nature of Countries. The women of Lacena would together with their husbandes goe vnto the field: yea, they went souldiour like vnto Missenios to fight in fielde.

The women of Lacena.

Of Cimbria. The women of Cimbria would kill those that first fledde the fielde, though they were nigh friends or kinsmen vnto them.

Of Saca. The women of Saca had this custome, either at their mariage to be conquered by their husbands the first day, or else to bee conquerours ouer their husbandes all the dayes of their life: their combat sayth Ælianus was for victorie, and not for life.

Of Persia. The women of Persia would meete their husbandes and sonnes flying the fielde, lifting vp their clothes shewing their priuities, saying: Whither flee you, O Cowards? will you againe enter into your mothers wombs? will you creepe into your wiues bellies, as they did in the warres betwixt Cyrus and his Grandfather Astyages? The women of Sparta would goe vnto the field to see in what place their Husbands and friendes were wounded: if it were before, they woulde with gladnesse and ioye shewe the same vnto euery man, and burie the bodie solemnely: if their woundes were behinde, they would be so ashamed of the same, that they left them vnburied in the fielde. The women of Scythia called Amazons, liued as conquerours ouer men, and not conquered by men, vntill Alexander the great, destroyed them and their countrey, which before were so valiant, that they waighed not to encounter with Hercules in the field, and after with Theseus in open battayle: they blusht not to meete the valiant Greekes at the destructiō of Troy. Magnanimitie which was then for defence of countries, is now tyrannie to destroy countries: so that the toyle and trauayle, the great daungers and huge attempts that men tooke in hand, was nothing but a pilgrimage of life: some going, some comming: some borne, some dying: some winning, some loosing: some beginning their race, & some ending their life: much like a comedy plaid

Of Sparta.

Amazons.

on

on stages, where euery man plaieth his pointed part, shifting himselfe into sundry shapes and fashions. To make an ende of the thing begunne, whatsoeuer wee doe, wee doe like Pilgrims: whersoeuer we goe, we goe a pilgrimage, and thus we liue, and thus we die.

¶ Of marshall triumphes, and the solemnity thereof, in diuers Countries.

After that Mars had mooued first Ninus King of ỳ Assyrians vnto warrs, which was the first after the floode, that trespassed on the confines of Asia: the worlde at that time for the simplicitie of the people, and temperance of life, and specially for that it was not populous, was called the Golden worlde, for the space of two hundred yeares and a halfe after Noah, vntill Ninus first framed warres, whence in short time after proceeded sundry warres in seuerall countries. In so much that to animate the souldiers, and to stirre their Captaines with greater courage to defend their countries, they inuented glorious triumphes, whereby they deserued fame of the conquerours might bee renowmed. And as the victory of it selfe was eyther more or lesse, so were the triumphes appointed correspondent vnto the same. The Lacedemonians people in warres most studious, had appointed seuerall triumphes according vnto the state of the victory: for if through deceit or crafte, they had gotten victorie, they would kill a Bull to do sacrifice vnto their gods. If againe through strength and courage, they had wonne victorie, then in triumph thereof they would kill a Cock. The Athenians at any victory, would crowne the victor with a Garland made of Oken leaues, in triumph of his successe, properly appointed for him that defended the state of Cities: as Pericles and Demosthenes vsed often to triumph in wearing the crowne called *Ciuica corona*, the Garland of the Cittie. This

Lacedemonians.

Athenians.

Greece. order also was obserued amongst the Greekes, that the victors might make onely a triumphant shewe of their victorie, not to moone enmitie, or to maintayne discorde against the *Thebanes.* enemie, as sometime the Thebanes were of all Greece with one consent of the people accused, for that they made a perpetuall monument of the victorie against the Lacedemonians to stande in brasse, rather to stirre enmitie and discorde alwayes to their successours and posterities, then iustly to *Carthage.* triumph of their present hap. The Princes of Carthage vsed triumphes, as at yeelding of the Empire of Carthage, by Hasdruball vnto his brother Hamilcar, which was Hannibals father, which oftentimes triumphed against the Romanes. It is read in Iustine, that at the beginning the triumphes were not gorgeously nor sumptuously appointed, as they were in processe of time: for the Romanes, which farre excelled all countries, had no such triumph when Romulus had vanquished Acron King ouer the Senenses. Hee ware nothing else but Bay-leaues in triumph thereof: for first the braunches and bowes of trees were cut downe in triumphes. Secondly, were diuers freshe flowers gathered. Then they inuented Garlandes made of Time, guilted ouer with siluer, and then with gold. At length, diuers kindes of Garlandes were so vsed in Greece, that at their banquettes and drinkings they had their Garlandes on their heads: for as the world grewe in wealth, so it grewe in sumptuousnesse: for the triumph of Romulus was farre inferiour vnto the gorgious triumph of Camillus, & yet Romulus was a king, and Camillus was but an officer. Time bringeth things vnto perfection. In time Rome waxed so wealthy that Camillus I say, was caried in a chariot all gilded & wrought ouer with gold, hauing all white horses trimly deckt, a crowne of pure gold on his head, all the Senators & Consuls of Rome going a foote before him vnto the Capitoll of the Citie, and thence vnto the temple of Iupiter: where to honour the triumph further, they slue a white Bul as sacrifice vnto Iupiter: & thence to bring him triumphantly vnto the Citie of Rome, vnto his owne house: euen so in Greece & Carthage, in time

they

they grew into such pompe and sumptuous triumphes, that there was as much study to inuent braue shewes, and solemne sightes in triumph, as there was care and diligence to haue remooued the enemies: when Epaminondas ruled stately Thebes: when Hannibal gouerned proud Carthage, when Læonidas bare sway in warre like Sparta: then Greece and Lybia were acquainted with solemne and braue triumphes. In Ninus tyme, the triumphes were in Assiria. In Arbaces time, the triumphs flourished amongst the Medes. In Cyrus time, the triumphs were in Persia. In Alexāders time, they were in Macedonia. In Cæsars time, they were in Rome: and thus alwaies from the beginning of the world, triumphes followed victories.

And here I meane, a little to entreat of the triumphs of the Romans, which farre diuers waies surmounted the rest, whose fame was spred ouer all the world: And yet imitating in all things the Greekes, insomuch that Rome alwayes had Athenes as a nource, or a paterne to frame their lawes by: for when their kings were banished aswell in Athenes as in Rome, yet they ruled & triumphed more by Dictators in Athenes, and by Consuls in Rome, then by kings. Therfore as Plinie saith, they exercised such feats of armes, they practised such pollicies of warres, they vsed such solemnitie in triumphs, that Rome then was noted to be the lampe and lanterne of Mars. They had (I saie) diuers Garlandes made onely for the triumph of warres: Plinie compteth seauen sortes of Garlands which the Romans had: the first made of pure Golde, appointed onely for the triumphes of Princes: the second, of Laurell, which of all was most ancient in Greece, and in Italie appointed for the triumphes of Pallas Souldiours: the third, of all kinde of sweete flowers made, and appointed to him that restored Cities vnto their liberties agayne: the fourth, made of Oaken leaues, to him that defended Cittizens from death: These two Garlands were of great honour in Rome, but specially in Greece: the one Cicero ware in Rome, for his inuectiues against the cōspiracies of the wicked Catelin: the other, Fabius Maximus

did weare, for that he saued Rome from the second warres of Carthage, where Hannibal was Capitaine. The fift Garlande was appointed for him that assaulted the walles of the enemies first, and entered the towne: the sixt, for him that first attempted the tents of the enemies: the seuenth, bestowed vpon him that boorded first the nauie of the enemy. These three last Garlandes mentioned for the skaling of walles, the boording of ships, and attempting the tentes, were made all of golde, and giuen by the Princes or Senators to the aforesaid souldiours. There was likewise in Rome a decree concerning the triumphs, that none might triumph vnlesse he had beene before some officer in Rome, as Dictator, Pretor, Consuls, or such like: and if any (without they were sent by the Senators) had wonne any victories, though their conquest were neuer so great, and their victorie neuer so famous (as Pub. Scipio for all his victories in Spaine, and Marcus Marcellus for all that hee tooke captiue Siracuse) because they were not sent nor appointed by the Senators, they might in no wise by lawe make claime triumphes thereby. Then Rome flourished, then Rome was defended from diuers offered iniuries, and saued from enemies. At what time M. Curius triumphed ouer the Samnites: Mæ. Agrippa triumphed ouer the Sabines: Pau. Æmilius ouer the Lygurians: Marius ouer the Numidians: Pompeius ouer Armenia and Pontus: Scipio surnamed Affricanus ouer Carthage and all Lybia: Iulius Cæsar ouer all Europe and Affrike: then Rome was feared of all the worlde, & now Rome is despised. Then Rome might say, *Roma vincit*: now Rome may say, *Roma victa*. Then *Roma armata*: now *inermis*. Then *Roma*, now *Ruina*: but time consumeth al things. That victory that was not manfully gotten, and valiantly wonne by force of armes, in the fielde, was rather counted among the Romanes, tyrannie, then victorie: for when Lucius Pius in a banquet that hee made, had filled the people of Sarmatia full of Wine, and made them so dronken that all the Nobles and Captaines of Sarmatia, yeelded themselues as subiectes vnto the Empire of Rome, for the which Lucius

Pius

Pius at his returne home to Rome, required according to the custome, to haue a triūph done vnto him for ỹ victory of Sarmatia: when the Senators had fully heard of the maner of the victorie, how and after what sort Lucius Pius subdued the Sarmatians, he was openly beheaded by decree of all the Senate, and a slanderous Epitaph set vpon his graue, to manifest the deceit he vsed in steede of Magnanimitie, to deceiue them by Wine, whome he ought to haue subdued by force. The Romanes were not in those dayes contented that any of their Captaines should vse vicious dealing, or shewe any fraud or guile in warres vnto their enemies: but at last, as warres grewe common in all countries, so deceit and craft was thereby augmented, and triumph exiled: then the Assyrians warred on the Persians: the Persians on the Argineans: the Argineans on the Athenians: the Athenians on the Lacedemonians: the Lacedemoniās on the Sydonians: the Sydonians on the Rhodians: and the Rhodians on the Scithians, with all kinde of pollicie, right or wrong, they forced not, so that victorie might be gotten: so that triumph then, is turned vnto captiuitie now: Magnanimitie then, vnto craft and deceit now: In fine, victorie then, vnto tyranny now. And so with Cæsar I ende, *Ex bonis principijs mala oriuntur*. Such is the state of life, the Pilgrimage of man, that daily worse and worse it wareth to the ende: for in the beginning, Renowme and Honour was the cause that all men attempted daungers and great perils: and now in the end, Gaine and Profit moueth warres: Then was their desire to ouercome Lions, Beares, Elephantes, Tygers, Panthers, Rinocherons, with such wild and Sauage beasts, that might honour their victorie.

¶ Of

¶ Of the first finding out of Lawes and orders, and of all inuention of things generall, and of time.



After, in sundrie places, diuers men haue found meanes to set things which at the beginning were rude and barbarous in ciuill order, as amongst the Athenians, Draco: amongst the Ægyptians, Mercurie: amongst the Argiues, Phoroneus: In Arcadia, Apollo: In Tire, Charandes: In Italie, Pithagoras: other things no lesse necessary for the maners and ciuilitie of men, then for the life and foode of men, were found. And for that time, is the beginning and the ende of all thinges terrestriall, I thinke it well for the purpose to declare how then at all places time was counted: for with Ægyptians, at the first, they counted their yeares by the Moone, attributing vnto euery yeare thirtie dayes, as both Herodotus and Macrobius doe agree. The Arcadians, as Plutarch in the life of Numa doth write, had three monethes in euery yeare appointed. The people of Caria, finished and ended their yeare euery sixe moneth. The Greekes did number three hundred fiftie and foure dayes in their yeares, which want of our yeares eleuen dayes, and six houres. The Romanes at the beginning in the time of Romulus, which was their first king, had their yeare in ten moneths compted: counting their first moneth March, and giuing that name vnto it, after his fathers name Mars. Aprill was named of *Aphros* in Greeke, which is Fome, whēce Venus was borne. May was called a Maioribus, of the Elders. June of the youth called Iuniores: these foure, were of Romulus named. The fift moneth was then called of Romulus Quintill, which Iulius Cæsar in his time, named July: and August, Augustus Cæsar did name: and so orderly by number Sextill, September, October, Nouember, and December, vntill Numa Pompilius, who succeeded Romulus, who added January, and Februarie, and so named them accordinge

Ægyptians

Arcadians.

The Greekes

The Romans

to the name of Ianus, which was the first king of the Latines: and Februus which was supposed to be the inuentor of Lustrum. For as the Greekes did count all things by their Olimpiades: so did the Romanes number their time by that Lustrum. Then was the vse of the Clockes vnsought, and vnknowne: insomuch that authors herein doe much varie and seeme to be ignorant of the inuentors hereof. First, some thinke that Hermes in Ægypt, found them out by a beast sacrificed vnto Serapis: some againe, attribute the inuention vnto Anaximines in Lacedemon, foũd out by a shade: some vnto Scipio surnamed Nasica in Rome, by water: but how vncertaine it is, by whom, and by what meanes Clockes first were found, writers do witnesse the same. Some againe doe count their day, which is foure and twentie houres, from Sunne rising, vnto Sunne rising: as the Babilonians vse: some from Sunne setting, vnto Sunne setting as the Athenians: some from midnight vnto midnight, as the Ægiptians: some againe from midday vnto noone againe, as the Vmbrians doo. Thus diuersly they count their houres and daies. Now after lawes were inuented, and orders made, & time deuided, men as yet rude and rawe, leading their liues beastly, & brutishly, for want of ciuilitie, hauing neither houses, Townes, or Cities, to inhabite, but some in caues of the ground had their chiefe mansions, some of greene boughes & braunches of trees had their best garmẽts made, some couering themselues with shadowes of woodes: some againe in dennes like wilde beastes, vntill nature first by reason opened a way and a meane vnto further ciuilitie. Then houses were made, and Citties builded, hie towers rayled, strong walles inuented: as King Cecrops made Athenes: Phoroneus builded Argos: Diospolin in Ægypt was by Thrason made. Likewise by Nemroth, the first Towre after the deluge of Noah was made. Then Temples were builded, as Pythias in Prerenna made a temple vnto Minerua: Romulus in Rome builded a Temple vnto Iupiter, and thus diuers men in sundry countries haue beene the doers and trauellers of things. By this meanes came Pallas vnto great

Athenes.
Argos.
Diospolin.
Pallas.

fame, for that shee was supposed to be the first that inuented science, amongst the Grecians in Athens: for this purpose
Ceres. was Ceres in Sicilia renowmed, for that shee was thought to be the first that sowed corne, and taught husbandrie: for this
Tiphis. onely were Typhis and Iason so worthily commended, that they amongst the Greekes were the first that sayled the seas. Then was money found in mount Parigæum, coyned of Æ-
Ægineta. gineta, which as Plinie saieth had beene better vnknowne then founde. Then money being founde, warres ensued by Ninus, which was the first that euer warred after the deluge. Then Idolatry sprung vp by Melissus king of Creet: Images and pictures were first made by Epimetheus. Tribute was appointed first by Darius: Fighting on horsebacke by the Centaures, was first practised. Immediatly things were found apt and necessarie vnto warres after that Mars first inuented the way thereunto. Then the Lacedemonians, people of great antiquitie, found first the Helmet, a Sworde, and a Speare. The Scithians founde first the vse of Bowes and Arrowes. The Thracians most ancient in this, for that Mars as they supposed was borne with them, being honored as the God of warres, founde and sought diuers thinges necessarie for warres. Happie was that man that might then inuent some thing or other to profite his countrie: and thus the wit of man sought so deepely, studied so painefully, that from a rude and lumpish Chaos, the worlde waxed beautifull, men waxed ciuile, and all things became ripe and perfect by the industrie of man. After that the world grew vnto such ripenesse that liberall Sciences were found and vsed in all places, as things necessary vnto man, and that there was nothing vnsought, that might induce profit: both hearbes, stones, trees, and all things within the compasse of the earth were searched to what end they were, and vsed accordingly vnto some purpose: yea as soone as Vulcanus or Prome-
Vulcanus. theus found out the profit of the fire, Anacharsis the Scy-
Anacharsis. thian found first bellowes to blowe the same: as soone as
Ceres. Ceres taught to till and plowe, straight did Argeus in-
Argeus. uent the dunging of the ground. As soone as euer Vrania
Vrania. found

found first Astrologie, the people of Chaldea straight practised the same. As soone as Errato had the vse of Geometrie, the people of Egypt straight exercised the same. To be briefe, after that Clio found first Histories, Melpomene Tragedies, Thalia Comedies, Polyhimnia Rethoricke, Caliope Poetrie, or rather Pallas her selfe, whom al the Greekes supposed to be first founder of Sciences and Artes: Simonides straight inuented the arte of memory, as the register and sure recorder of knowledge to keepe the same. When the vertues of hearbs were found of Mercurie, of Chiron, and of others: Then Hyppocrates and Auicenna practised Phisick therewith, though the most part do attribute vnto Apollo the first exercise in Phisicke, and vnto his sonne Æsculapius the practise of Chirurgerie, Dedalus in Creete was the first Carpenter. Amphion, the first Musition in Thebes. Tages, the first Soothsaier in Hetruria. Nothing escaped mans industry, in so much that Aristeus king of Arcadia, first found the vse of Honie, and the nature of Bees, The Lydians to die Wooll. The Ægiptians the first vse of Flaxe. The Phrygians to sewe first with needles. The Hetruscans weauing. Nature left nothing vnsought for her owne profit, as Plautus saith, she is alwaies desirous to inuent and to know new things. Victories and triumphs were first inuented by Dionisius, Crassus made the siluer Garland, first to be worne in Rome. The Phrygians made the Chariot first. Hunting by Artaxerxes was made, and lawes thereunto appointed. Epeus for that he inuented the brasen Horse in Troy for the Greekes, is famous. Perillus for that hee made the brasen Bull in Agrigentum vnto the Emperor Phalaris is renowmed, though the one was made to satisfie tyrannie, and the other to accomplish treason: yet such was the desire that men had to fame, that alwaies they studied and coniectured what best might aduance them thereunto, which was and might be a perpetuall memorie of their attempted trauaile. What a thing was it to see in ancient time the inuention and pollicie of men in all countries, what orders, what lawes were in all places, to conserue that by witte, which afterwardes they de-

Errato. *Clio.* *Melpomene.* *Dedalus.* *Amphion.* *Tages.* *Epheus.* *Perillus.*

ſtroied by warres, before Antigonus ſhaued & ſpoyled Macedonia: before Ninus empouerished all Asia: before Alexander destroyed the whole worlde. What was not inuented in Rome before Iulius Cæsar and Pompeius altered it, before those wicked members Silla and Marius spoiled it: before that rebel Catiline disturbed it: before Marcus Antonius and Augustus quite destroyed it: So that pollicie of men in obseruing lawes and orders, their wisedome in framing them, their magnanimitie in defending them, were topsey turuey throwne downe afterwards by cruell tyrants and wicked Princes: as Caligula, Nero, Tiberius, Heliogabalus, with others: so that time findeth all things, and endeth all things: time maketh, and time destroyeth.

¶ Of sumptuous and wonderfull buildings.

I Thought it best to place other straunge and wonderfull buildings, which were made by mens hands, togither with the marueylous woorks of nature: and because some amongst the rest are so famous, that for the renowm thereof, they are named in number the seauē wonders of the worlde. The first was called Pyramides, which the kinges of Egypt made by the Cittie of Memphis, a myracle so made that twentie & two yeares, sixe thousand were occupied and trauailed in the same: eyther as Plinie saith, to busie the vulgar people lest they should be idle, or els to shew and bragge their superfluous wealth in making so huge a woorke. The second were the walles of Babylon, which Queene Semiramis vnto her perpetual memorie hath made a monument amōgst the Persians. In making of these walles, she kept three hundred thousand men at woorke, vntil these walles were made of two hundred Cubites height, and fiftie Cubites broad, hauing a hundred gates, wrought of brasse round about, to come and goe vnto the Citie, and from the Cittie. And vpon the Walles were made three hundred Towers: she brought Euphrates one of the foure floud-

Pyramides.

The walles of Babylon.

of Paradiſe to paſſe thꝛough the middeſt of Babylon. The third in oꝛder was the ſumptuous Tombe of Mauſolus king of Caria, which Queene Artemeſia his wife made ſo goꝛgeous, that it was twentie and fiue Cubites long of height, in compaſſe foure hundꝛed and eleuen foote, and wꝛought round about with ſixe and thirtie pillers and bꝛoad beames: hence all the monuments and bꝛaue buildings of Emperours and Kings tooke their patterne, foꝛ it was ſo curiouſly wꝛought, that vpon the Eaſt ſide, that famous woꝛkman Scopas ſhewed his ſkill: vpon the weſt ſide that renowmed Leocares wꝛought his cunning: vpon the Noꝛth ſide Bryaxa man of great name applied his part: and vpon the ſouth ſide Timotheus did what he could to win fame. Theſe foure famous woꝛkmen had moꝛe fame by making the tombe of Mauſolus, thē foꝛ al the woꝛks that euer they made befoꝛe. Theſe two noble Queenes can not be blotted out of memoꝛie all the while that the name of Babylon is read off in bookes, oꝛ the Tombe of Mauſolus ſpoken off with tongues. Now to paſſe further to ſpeake of thet monſtrous monument, and huge myꝛacle which excelleth all the woꝛlde foꝛ woꝛke. I meane the great Temple of Diana amongſt the Epheſians, which all Aſia were occupied withall two hundꝛed and twentie yeares, almoſt with all powers of the woꝛlde at the building thereof. This Temple was made nigh the Seas foꝛ feare of Earthquakes: it was foure hundꝛed twentie and fiue foote long, two hundꝛed & twentie foote of bꝛeadth, it had a hundꝛed twentie & ſeauen pillers, which foꝛ the wealth thereof, euery one after another was made by a King. The chiefe Maiſter of this woꝛke, was Creſiphon, whoſe fame thereby was ſpꝛead ouer all the woꝛlde. The fift was the hie Tower which King Ptholome made in the Ile of Pharos, to eaſe the ſaylers vppon the Seas. This Soſtratus made ſo high that in the night time there hanged a candle foꝛ a light & marke vnto poꝛe Mariners, which could be ſeene foꝛ the height of the Tower almoſt euery where. The other two and laſt of the ſeauen woonders, were two Images, the one foꝛ Iupiter, made by Phydias, of Iuoꝛie in Olimpia.

Mauſolus Tombe.

The temple of Diana.

Pharos town

The ſimilcr of Iupiter.

The image of Phœbus.

Thother made for Phœbus in Rhodes, by Cha. Lindus, whose hugeneſſe was ſuch, that it was threeſcore & ten Cubites high: ſo great was this Coloſſus, that when it fell downe by an earthquake, it ſeemed a wonder to the beholders, euery finger that hee had was more then a man of this age. Theſe ſeauen huge and monſtruous workes were called the ſeauen wonders of the World, which Plinie and Plutarch ſpeaketh of in diuers places. Some ſuppoſe that Cyrus regall Pallace which that cunning workeman Memnon made, might be iuſtly numbred with theſe worthy and famous workes. But to proceed to other ſumptuous buildings, though not coũted of the ſeauen woonders, yet allowed amõgſt the beſt for the ſtately worke of the ſame, & of no inferiour fame: as Labirinthus made by Dedalus in Creete, of ſuch difficult worke, that hee that came in, could not without a guide come out againe. Three others were made like vnto that, the one in Ægypt which Smilus made: the other in Lemnos which Rhodus wrought, and the third in Italie which Theodorus made. Theſe foure Labirinthes were ſo curiouſly wrought, that Porſenna king of Hetruria tooke hence example to make him a monument after death, to bury himſelfe. Againe, after theſe there were other woonderfull workes made by the kings of Ægypt, called Obeliſci, ſo renowmed and famous buildings, that when Cambyſes, king of Perſia, at the ſiege of the Cittie of Sienna ſawe but one of them, he was in ſuch an admiration that he thought them inuincible. Phyus made one of fortie cubits. King Ptholomeo made another of foureſcore Cubites in Alexandria: and diuers others which for their fame were then counted as marueilous as any of the ſeauen woonders. But let vs ſpeake of ſundry buildings, aſwell of Citties and Townes, as alſo of Temples, Houſes, and Pallaces, whoſe fame thereby long flouriſhed: as Romulus by building of Rome. Cadmus by building of Thebes, a cittie of Boetia in Greece. And Ogdous by the building of the famous Cittie of Memphis in Ægypt. Neither may I eſcape any, ſith I tooke vpon me to recite all, whoſe renownes and names by theſe their workes

Labirinthes.

Obeliſci.

Romulus.
Cadmus.
Ogdous.

doe

doe yet liue. I muſt not eſcape Alexander the great, which in his buſineſſe and great warres, made a Cittie of his name, named Alexandria. I muſt not forget king Darius, which likewiſe builded vp Suſa, a citie in Perſia. Theſe two kings, though they deſtroyed thouſands of Cities, yet they builded ſome Cities. Neither may I omit Cæſar Auguſtus, which made a famous citie in memory of the great victory ouer Antonius & Cleopatra, and named it Nicopolis, that is in Engliſh, the Citie of victorie: King Ninus, an ancient king, made the citie of Niniue, within two hundreth yeares after the floud of Noah. Sichem made Sidon: Agenor made Tire. Then the world waxed populous, and kings began to builde euery where for the furtherance of ciuilitie, and encreaſe of pollicie and wit, in which the world in the beginning was very rawe: for as the world grewe vnto ciuile order and perſeuerance of things: ſo withall Cities and Townes were builded, Caſtles fortified, and high walles raiſed for a bulwarke, and a Defence vnto the ſame: ſo by little and little the world was full of Cities. Then Siracuſa was made by Archias. The citie of Argos was made by Phoroneus. Laodicea by king Antiochus. And ſo briefly to recite them ouer, the noble and famous citie of Troy in Phrygia, was made by Dardanus. Arpos, a Towne in Apuleia, was build by Diomedes: and ſo Telegonus builded Tuſce in Italie, beyng the Sonne of Vliſſes a Greeke. Capis likewiſe made the citie Capua, which Hannibal laide long ſiege at: but leaſt I might be too long in rehearſing ỹ builders of famous cities, hauing iuſt occaſions to reſpect the time, I will ende with Cities and Townes, alwayes conſidered that women ought not to be forgotten, as Semiramis Queene of Perſia, which builded vp the citie of Babylon: Queene Dido, which made the warlike cittie of Carthage: king Acriſius daughter Danae, which builded in Italie a great towne called Arde. Diuers Queenes, and Noble women, are for the like no leſſe famous then men were. Now pauſing a while, wee will repeate thoſe that encreaſed the common wealths, and beautified them with other kind of buildings. Amongſt other mi-

Alexander.
Darius.
Auguſtus.
Ninus.
Sichem.
Agenor.
Phoroneus.
Antiochus.
Dardanus.
Diomedes.
Telegonus.

racles, and woonderous woꝛkes, Mount Athos was made of Zerxes nauigable, euen vnto the ſea, eleuen yeaꝛes hee kept thirty thouſand men to bꝛing his minde to paſſe. Cæſar made in one day two famous Bꝛidges: the one ouer the riuer called Rheum, and the other ouer the riuer called Ara in one day, which was almoſt incredible. Alexander the great made ſuch a Tabernacle at the mariages of the nobles of Macedonia with the women of Perſia, as Ælianus doth witneſſe, that a thouſand perſians, and a thouſand Macedonians, and fiue hundꝛed with ſwoꝛdes and ſiluer Targets lodged in that houſe, while the marriages continued. Trayan the Emperoꝛ made ſuch a Bꝛidge on Danubie, that foꝛ length, bꝛeadth, and height, all the woꝛlde could not ſhewe the like. What ſhould I rehearſe the Temple which Salomon made in Hieruſalem, vnto the which, muſt needs the Epheſians, with the Temple of Diana, and the Carthaginians with the Temple of Iuno, creepe and giue place, foꝛ a pꝛincely Pallace and roy all dwelling: needs muſt Alexander foꝛ all his bꝛauery, and Clodius houſe, which was the ſpectacle of Rome, yeeld vnto the golden Hall of Nero: but of fineneſſe of woꝛkes, if the rareneſſe of ſkill, if I ſay the woꝛthineſſe of woonders might claime place, and iuſtly chalenge fame, I ſhould pꝛayſe Spintharus foꝛ the making of the Temple of Apollo in Delphos, oꝛ Meleagenes foꝛ his woꝛke in Prienna, in making the temple of Minerua. Should I commend Epeus foꝛ his cunning about the bꝛaſen hoꝛſe in Troy? Should I cõmend Perillus foꝛ his bꝛaſen Bull in Agrigentum? yea, oꝛ Vulcanus whom the Poets faine foꝛ his ſkill and knowledge in woꝛking, he was appointed by Iupiter to woꝛke onely foꝛ the celeſtiall gods: oꝛ the Image of Diana in Chios, who was ſo ſkilfully made, that vnto thoſe that came vnto the Temple ſhe ſeemed glad and ioyfull: and vnto thoſe that went out of the Temple ſhe ſeemed ſad and angrie: Should I pꝛayſe the artificiall golden birdes made by the Sages of Perſia, oꝛ the curious woꝛke of Pallas Temple in Ilion? No certainly, but the woꝛke and inuention of noble nature, vnto the which, nothing is hard: It pierceth the Cloudes, it wade

the Seas, it compasseth the whole world: that is the cunning workeman, the skilfull Carpenter, which saith Cicero, guideth euery man as a Captaine. I might here haue occasion in this place to speak of the worke of nature but that is needlesse, considering how familiarly she instructeth any man vnto her workes, which is most straunge and marueylous.

¶ Of Painting.

HOrace that learned Poet, affirmeth that the like power and dignitie is giuen vnto a Poet, as vnto a Painter: naming the one a speaking picture, and the other dumbe poesie. For painting vnto the ignorant, was as printing vnto the learned. Where the one viewed with the eie, & the other read with the tõgue. Painting and grauing were the auncient monumentes of Greece, and so much esteemed, that Phydias wart so famous mõgst the Greekes, as Plinie doth witnes, for that he made the Image of Minerua in Athens, so artificially and so subtilly, with a great Target in her hand, wherein were grauen the warres of the Amazons, and the Combats of Giaunts: the rebellion of Centaures & the Lapitheans, that all Greece mused much there at, Nealces in like sorte did set forth the warres betwixt the Ægiptians and the Persians, so liuely to behold, and so worthily wrought, that the beholder thereof might be aswell instructed in sight, as the learned in reading the historie thereof. That cunning Philoxenus did also effectually set forth the wars betweene Alexander the great king of Macedonia and Darius king of Persia in colours, as either Curtius or Diodorus did expresse it with writing. The noble Painter Timantes, at what time that worthie Greeke Agamemnon at the siege of Troy, was enforced by an Oracle to sacrifice his daughter Iphigenia, to mitigate the fury of the gods: he beholding the woefull hap of Agamemnon, and the sorrowfull state of the Greekes: the solemne sadnes of the sacrifice, the order & state of Iphigenias

death, did so set it forth, that it was more lamentable to behold it in colours, then rufull to read it, in letters. A Science belonging vnto noble mindes: and sometime so esteemed of the Greekes, that their fame much thereby was augmented. What almost was done or written in Greece, but it was straight set forth in colours? No warre any were, but it was painted out in Greece. No straunge historie of any thing, but it was expressed in common colours: insomuch that Philosophie it selfe, which was so honoured then in Greece, was set forth in Tables. That learned Zeuxis did paint in a Table the picture of Iupiter, sitting in his throne, with the rest of the Gods about him: where likewise was shewed the history of Hercules, how he yet in his cradle slue the two great Snakes, or rather Dragons, where his mother Alcumena, and his supposed father Amphytrion did fearefully behold the death of the two Dragons, and the escaping of young Hercules their sonne, being a child. Nychomachus did liuely expresse the boldnes of Theseus and Perythous in attẽpting their voyage to king Plutoes region, blazing in Tables their large enterprise, in rauishing & taking away Q. Proserpina from her husband Pluto. So skilfull was Licias, so cunning was Philiscus, that they made a subtile Chariot, wherein Apollo & his sister Diana, & his mother Latona were perfectly grauen, & the nine Muses orderly set, and that vpõ one stone. Praxiteles excelled al men in the like, for he graued in marble stone, the image of Venus so perfectly and so liuely in each point, that a certain young mã (saith Plinie) fell in loue with the Image, & came oftẽ in the night when none knew, to kisse and clip the image of Venus: as sometime we read of Pigmalion the cunning Greeke, which likewise fel in loue with his owne hãdy worke in garnishing & decking with fresh floures & greene leaues his owne worke. But to speake of Apelles, Pirgoteles, and Lisippus, whose fame thas spreade ouer the whole world, in so much that Alexander the great cõmaunded that none in Greece should paint him in colours but Apelles: none to graue him in stone but Pirgoteles: & none to faine any part of his princely person but Lisippus. It were

Zeuxis.

Licias.

Philiscus.

Praxiteles.

Pigmalion.

Apelles.

Pirgoteles.

Lisippus.

too

too much to ſpeak of Callycratis, Phycærides, and diuers famous men more, wherwith Greece ſometime flowed: whoſe fames and worthie reportes, made Paulus Æmilius that noble Romaine, from Rome to ſend to Athens for two kinde of men: the one a Philoſopher to teach his ſonnes, the other a Paynter, to ſet forth in tables the great triumphes and victories which hee gotte ouer the Lygurians and Perſians: and one man beyng a learned Philoſopher, and an excellent Painter, named Metrodorus, was ſent from Athens vnto Rome for the purpoſe. Poets and Painters were muth ſet by in auncient time: for euen as theſe afore ſaide Painters were famous and renowmed, ſo were Poets honored and eſteemed. For wee read that Alexander the great, would neuer goe vnto his bed without Homers Iliades and his dagger vnder his Pillowe. He ſo much eſteemed Pindarus the Poet, that he ſpared a whole ſtreete in Thebes from burning for Pindarus houſe, whiche was in that ſtreete. That renowmed Emperor Auguſtus ſo honored Virgil, that being dead, his Bookes were worthily honored and embraced of Auguſtus. So that noble Emperour Gratianus aduaunced the Poet Anſonius vnto the office of a Conſull for his learning and knowledge in Poetrie. The fable of Chaos, the deluge of Deucalion, the rebellion of Giauntes, with innumerable moe, which vnder the ſhadowe of Fables haue great wiſedome and knowledge. At what time king Philip of Macedon, the long enimie of Athenes, had demaunded vpon condition of peace, ten Orators of Athenes to ſerue him, and to remaine with him in Macedonia. Demoſthenes that ſugred Orator, made an open Oration before king Philip, where hee brought the fable of the Woolfe and the Sheepe, that as the Woolfe did offer peace vnto the Sheepe vpon condition the Dogs ſhould tarie at home: ſo king Philip offered peace vnto the Athenians vpon conditions that the Orators, which (as Dogs do barke at the Woolfe,) barked at him, ſhould be taken away: and ſo ſoone he would deſtroy Athens beeing ſpoyled from their Orators, as the Woolfe would ſpoile the ſheepe without dogges. This fable much edifieth the

Homer.

Pindarus.

Virgil.

Auſonius.

Demoſthenes his fable.

Agrippa his fable.

Vulgar people. Menenius Agrippa a Romaine Counsellor, rehearsed oftentimes the fable of the belly and members, when that he went to make any foes friends, so dyng rude rebels against their Prince and their countrey, vntill amitie againe. With the which fable he reduced and brought againe those that offended most against their countrey, to bee chiefe ayde and helpers vnto their countrey. Thucidides doth witnesse that by a fable, that noble Captaine Pericles yeelded courage vnto the Athenians being sore oppressed & vexed, in a maner a spoile vnto their enemies, the Lacedemonians, manfully to resist their violence againe, and to winne victory, where before they were almost conuicted. The noble Consul Cicero, by a fable of Giges ring, how he went inuisible vnto king Candaules wife, & made him a Cockold, would apply the same vnto those glorious persons that often delite in their owne folly & ill behauiours: as sometime the Poets faine of Ixion, who bragging and boasting of Iuno, he got the Centaures, engendred of a Cloude in steed of Iuno. Quintilian saith, that fables containe vnder fained wordes, most excellent wisedome: for Erasmus doth often repeate the fable of Grashoppers and the Antes, to exhort men to trauaile and to labour with little Antes. Plato that diuine and noble Philosopher, in his second booke, De Rep. doth vse these fables. Aristotle in his Rhetoricke proones, is not without fables. Marke how fables ease the Philosopher in his studie, helpe the Orator in his perswasions, garnish the Diuine in his sermons: and in fine they dyng pleasure in any thing. Thus I thought good to write in the commendations of Painting, and Poetrie, of which for the secret friēdship and for the affinitie of one with another, much more might be spoken, I meane not those fond foolish and fantasticall fables, fostered by women & old men sitting at the fire, where often the idle braine is occupied: but those wise and prudent fables of Poets which cōtaine wisdome in sense, though they seeme light in wordes, which durst not be opened plainely in those daies, for the tyrannie of Princes which then would not haue their faults toucht by any, yet were they couertly reproued

The fable of Pericles.

Tullies fable.

in

in fables Poeticall. As the fable of Sphinx, of Circes, of Tantalus, of Acteon, and of others.

¶ Of Eloquence.



Yrrhus, king of Epirotes and defender long of the Tarentines, was woont to say of Cineas his Orator, that hee wan more victories through the eloquẽce of Cineas, then through the force & puissance of al his Epirotes besides: for through eloquẽce would Cyneas make the stout enimies to yeeld: & by elequence would Cyneas moove the cowardly soldiers to victory. *Cyneas.* Valerius a noble & an eloquẽt Romane, at what time ỹ kings of Rome were expelled, & their names quite banished: know the popular state having such libertie thereby, that the whole cittie through sedition & late sprong libertie, was like to come to ciuile warres betweene themselues: had not I say Valerius appeased the furie of the people, being readie in hearts to become enimies vnto their countrey, finding them triumphing much and reioysing within themselues, deuiding one from another to maintaine discorde: hee reduced them not onely through his eloquence vnto peace and quietnesse: but also vnto such state brought them, that where Rome was like then to fall to ruine, Rome at that time began to florish and prosper. *Valerius.* Great was the force of eloquence in Marcus Antonius, which with his sugred & sweete perswasions turned the furious rage and tyrannie of the souldiers of Marius and Cinnanus being sent of these two cruell Captaynes to kill him, vnto such leuitie and mercie, that hauing their swords naked drawen, readie to accomplish promise with Marius, hauing heard Antonius his eloquence, as men conuicted with words, could neuer keep promise with Marius though they had great rewards appointed: nor could of thẽselues, though enimies they were vnto Antonius, find in their heart to kill him. *M. Antonius.* Pericles wanne such renowme in Athens by his eloquence, who sometime was *Pericles.*

ſcholler vnto Anaxagoras, that he had the gouernement and rule of Athenes committed vnto him, as vnto one in whoſe wordes the people repoſed more credite and truſt, than they had in the force and ſtrength of all Athenes beſide: Inſomuch that when he would ſpeake any thing vnto the people, ſuch mellifluous words and ſugred ſentẽces proceeded forth of his mouth, that they were amazed or aſtonied to heare him: willing alwayes, neuer weary of his Counſell. Wee read that the eyes did water to ſee him, the eares allured to heare him, the heart cõuicted to yeeld vnto him. Cowards are made courageous, and ſtout tyrants are made gentle and mercifull: Cities preſerued, victories gotten, and all by eloquence. What is it but man is able through comely geſture, and apt pronunciation to bring to paſſe (What could eſcape Cicero in Rome? What might haue auoided Demoſthenes in Athens? Whoſe knowne eloquẽce, whoſe learned perſwaſiõs, whoſe ſweete and ſugred wordes, could aſwell moue enmitie in Athens toward King Philip, as it could kindle loue in Rome towards Pompeius. Such is the excellencie of eloquence, that it moueth as well men to beholde, for the geſture, countenance, and pronunciation, as it doth enforce men to heare for the maieſtie and ſweetneſſe of wordes. For Hortenſius was not ſo eloquent in wordes, but he was as comely in geſture, and ſo excellent in either of them, that when hee ſpake before the people, Senators, and Citizens of Rome, they were no leſſe enamored with his ſight, then they were allured and entiſed with his wordes: for he laboured no leſſe outwardly to pleaſe time, then he ſtudied inwardly to pleaſe men. Therefore Demoſthenes, the Well of flowing eloquence, being demaunded what was the chiefe part of eloquence, anſwered that it was pronunciation. Againe, being demaunded what was the ſecond part of eloquence, hee ſaid pronunciation. And ſo the third time being likewiſe demaunded, ſaid as before, pronunciation: inſomuch that hee trauelled and ſtudied oftentimes to haue this pronunciation, being ſomewhat by nature letted to ſpeake, putting ſtones in the roofe of his mouth, and wraſtling with nature, vntill hee had

Cicero. Demoſthenes.

Hortenſius.

the

the perfection of pronunciation. When Æschines had forsaken Athens for certaine causes, & was come vnto Rhodes, whose fame for his eloquẽce was spread not only in Rhodes, but well knowen in all Greece: after he was earnestly desired of the Citizens to recite some Oration, or other of his owne making, whereby the Rhodians might see and heare that which long before of all men they heard praysed: he to satisfie the request of the Citie, repeated an Oration that hee made against Ctesiphon, wherein the people of Rhodes mused much at his eloquence: and when he had ended his owne Oration that he inueighed against Ctesiphon, to put the people in a greater admiration of eloquence, he recited another Oration that Demosthenes made in the defence of Ctesiphon against Æschines, wherein the people were amazed at the eloquence of Demosthenes more then at the first, which when Æschines sawe that his enemie Demosthenes was so praysed (for they were one enuious of another) hee was enforced to speake, that if the Rhodians might heare but Demosthenes himselfe, then would they rightly prayse him, sith that they praised Demosthenes Oration in Æschines mouth. For no man hath so great a delite to tell another mans tale, and specially his enemies, as he hath pleasure to set forth his owne. Plato therefore that famous Greeke attributing vnto euery man due honor, when certaine men skilfull in Geometrie came to aske Platoes counsell concerning the measure, quantitie, and longitude of things, hee counselled them to goe vnto Euclides, where they should be sufficed and fully satisfied of their demaundes: for that Euclides might lawfully speake in Geometrie, for it was his profession. For euery man, saith Aristotle, may boldly speake in that which he professeth. And therefore Apelles that noble & cũning Painter, when a Shoomaker came vnto his schoole and feeding his sight with the worthy workes of Apelles, he found fault with a latchet of a shooe, Apelles, because hee was a Shoomaker, gaue him place, and amended it. The second day the Shoomaker came againe, and found fault in the hoale: then Apelles answered and saide, that a Shooemaker ought

Æschines.

Euclides.

Apelles.

ought not to iudge of any thing but of the shooe. Euery man that thinketh himselfe eloquent for that he hath his tongue at will, and can shift matters skilfully in his owne iudgement, is not that eloquent mã which Cicero speaketh off, that hath his partes of Rhethoricke wherewith hee doth perswade to the good, and dissuade from the euill: He doth comfort the afflicted, he expelleth feare and terror from men, he stoppeth againe the stout and insolent. This man is able, saith Cicero, to win Townes, Countries, Castles and kingdomes: this eloquence in aduersitie is solace: in prosperitie an ornamen: in youth laudable: in age delectable: in all men profitable. Wherefore, not without cause did M. Antonius vse to say, that oftentimes he saw and heard fine tongued men, but he neuer saw nor heard any eloquẽt man: for though sayeth Cicero, wee follow Nature as a Captaine, vnlesse Arte be coupled and knitted withall, wee follow a rude and barbarous Captaine. What Captaine was Paulus being in warres with king Perseus? In a certaine cleere night when the Moone vpon the sodaine shifted her selfe from sight, and the night became verie darke, all the souldiours of Paulus, yea, Paulus himselfe being their generall and Captaine, were dismaied and quite discomfited, thinking it had beene some prodigious show to prognosticat mishap to come, and readie to yeeld in heart and courage, vntill Sulpitius began to perswade the rude Souldiours with reason, opening the causes vnto the Souldiours, and declaring the effects of the superiour bodies so eloquently, that then being readie to yeeld for feare, they were by the eloquence of Sulpitius perswaded to fight valiantly: and where through feare of that sodaine sight and chaũge of the Moone, they were readie to yeeld as Captiues to King Perseus, they were stirred and moued by the equence of Sulpitius to become Conquerors and Victors ouer king Perseus in the selfe same night. The like did Pericles sometime amongst his souldiours of Athens, at what time the Sunne so darkened, that great terror and feare came vpon the Souldiours: he eloquently perswaded his souldiours, & told them euen as he heard of his maister Anaxagoras,

Sulpitius.

Pericles.

ras, the cause thereof, and quite expelled feare from the soul-diors by reason, and made them bolde againe through eloquence. In Africke there was in the time of Anascarimis a Philosopher named Afranio, who being demaunded what he did learne all the daies of his life, answered: to speak wel, the second time being asked, what he taught vnto others, answered likewise to speake well: at the last hee was demaunded what he knew in any science, hee saide, I know nothing but to speake well: so that this old Philosopher Afranio learned, taught nothing, nor knew any thing but to speake well: and most certaine it is, that he that consumeth all the daies of his life, to learne to speake well, and knoweth nothing else but to speake well, spendeth his time very well. *Afranio.*

¶ Of those that had their pictures and Images for a show of their deserued fame erected.

THE greatest honor that both Greekes and Gentiles vsed towarde those that deserued well in the common wealth, was to aduance them by pictures painted, and Images gloriously grauen: thinking thereby either to enflame them further to do good, or else to discourage them againe in doing euill, by banishing and neglecting their pictures: which when Fauorinus the Philo- *Fauorinus.* sopher heard that the Citie of Athens had reiected his picture, because Adrian the Emperour was angrie with him, saide: I am right glad thereof, for better saide hee had it beene for Socrates to haue had his brasen picture broken, and throwne away for some shew of displeasure by the Athenians, then to be depriued of his life for nothing by the Athenians, for the surest state of all, is not to be knowne. Agesilaus therefore *Agesilaus.* King of the Lacedemonians, vnderstanding that the inhabitants of euerie countrie in all Greece, had decreed to put vp the picture of Agesilaus for a memoriall of his vertuous and noble actes, to bee as monuments of his life after death: returning then from Egypt vnto Greece, being very sicke a

little before he died, he wrote letters vnto Greece, that they should make no pictures, no Images, no painted shewes, no grauen worke of his person, ne yet of his life, saying: If I haue done well in life, the vertue thereof is a sufficient monument when I am dead. Cato Senior was of that opinion, that he had rather that men should aske, why hath not Cato his picture set vp: then to aske, why hath Cato his picture vp: A number of sage Philosophers, of wise Princes, haue lothed and vtterly neglected this kinde of flatterie, which then was thought to bee the greatest fame and commendation of all thinges, to haue their pictures in places set vp, to make mention of honor and dignitie, which thereby is meant either for restoring of liberty lost, or in defending from tyrannie, or in sauing of Cities, or for such thinges done, pictures were erected to aduaunce their fame thereby. As Aristogiton and Armodius, because they deliuered Athens from the tyrannie of Pysistratus, had their Pictures straight with great estimation set vp of the people of Athens. Likewise Marcellus because hee subdued Siracusa, vanquished the French men at Padway, gaue the repulse vnto Hannibal at Nola, had his picture set vp in the Temple of Pallas, with an Epigramme written in letters of golde, vnto his great praise and commendation. Eutropius saith, that Claudius Emperour of Rome had his picture made with a golden Target in his hand, because he vanquished the Gothes which were about to spoile the countrie of Macedonia. Numa Pomp. the second king of Rome, and Seruius Tullius the sixt king had their pictures a long time amongst the Romanes in great honor and fame. Selostris King of Egypt for his Marshall feates, and vertuous actes was honoured in his countrie with diuers pictures. Polydamas, that strong Champion in the games of Olimpia, for that he being without weapons, and naked, slewe a terrible Lyon, and held fast by the foote a huge great Bull, and with the other hand stayed a running Chariot, had his picture therefore erected and set vp in Olimpia. In Athens how many pictures were set vp of noble men and learned Philosophers, as Conon, Euagoras

Cato.

Aristogiton, Armodius.

goras, Phocion, Isocrates, and others, which were now vp, now downe, as mutable fortune fauoured or frowned, the state and life of men being vncertaine and changeable. As Demosthenes hauing his picture in Athens had this Epigramme written round about the picture: If Demosthenes had had courage and strength, as he had wit and eloquence: neither Philip, nor his Sonne Alexander, nor all Macedonia had euer vãquished Greece: yet this Demosthenes was exiled and banished Athens diuers time. So harde was it to please the people then, which had the chiefe gouernment in Athens and Rome, that for small displeasure conceiued, yea for nothing they were moued to requite good men with cruell deedes, as banishment and death. As in Rome, Cicero for Clodius sake, after sure and sound seruice often shewed toward his countrey, was at length banished: yea, Marcellus of whom ye heard before, that his pictures were set vp in Rome for his trueth and seruice toward his countrey, was afterward enforced to flee vnto Greece from Rome, where so well he was before esteemed. So of Aristides, Thrasibulus, Hippias, and Thucidides, men sometime honoured in Athens with pictures, for the noble and excellent defence of the Cittie, and yet for nothing in time exiled, the pictures taken downe, and the monuments broken. So Popilius, Opimius, Metellus, Scipio, and Liuius, with others, which sometime in Rome were highly honoured with pictures, and yet at length the like fortune as these aforenamed Greekes had, vnto them likewise happened. Such is the vncertaine pilgrimage of man, the wandering wayes of the world, the mutabilitie of Fortune, as there hath beene full proofe shewed of the same from time to time in all places, in banishing, in murthering: yea, againe in worshipping and honoring. As for example we reade that Alexander the great was borne in Pella, a Towne in Macedonia, died in Babilon. King Cirus borne in Persia, and slaine in Scythia. Hannibal borne in Affrice, yet buried in Bithinia. Cleomenes king of the Lacedemonians, borne in the Citie of Sparta, yet his graue was made in Egypt. Crassus and Pompeius the great, borne

Demosthenes

Cicero.

Marcellus.

Cleomenes.

Crassus.

in Rome: the one died in Asiria, the other in Egypt. Paulus
Æmilius died in Cinna. T. Gracchus in Lucania. Augustus
T. Gracchus Cæsar in Nola. Trayane ye Emperor in the East part of the
world, with diuers other famous men borne within the Citie
of Rome, as these Gentlemen, Cornelij, Scipiones, Catones,
Decij, noble families, who died like Pilgrims of the world,
scattered one from another. So in Athens were Themisto-
cles, Theseus, Solon, with others: yet in Syria, Cyprus, and
Iugurtha. Persia, were they buried. King Iugurtha borne in Numidia
buried in Rome. Againe, king Ægeus borne in Athens, Pha-
rao in Egypt, Aiax in Greece, Leander in Abidon: yet
their graues and buriall was in the bottome of the Sea.
Marke how puissant Princes of the world, and mightie Ce-
sars were subiectes vnto Fortune. And see againe the learn-
ned and sage Philosophers, which as I said before, had their
names aduaunced, their persons esteemed, their pictures e-
rected, yet not able to auoid the furious frets of Fortune: as
Pythagoras, borne in Samos dead in Metapontus. Virgil
borne in Mantua, buried in Brundusium. Terence borne in
Carthage, brought vp in Rome, & ended his life in Arcadia.
These Princes & noble men, had notwithstanding in diuers
places their fame spread, their name aduanced, and their pic-
tures euery where erected. Gorgias Leontinus was the first
amongst the Greekes for his wisdome & eloquence that had
his picture set vp in Delphos, in the Temple of Apollo.
His scholler Isocrates had for his wit and passing eloquence,
in Olimpia his picture erected. Demetrius, Theophrastus
scholler, after he had ten yeares with all diligence and indu-
strie gouerned the state of Athens, hauing three hundred and
three score pictures in Greece, erected and set vp for his fame
and renowme in administration of the common wealth: yet
were they all broken and taken downe of enuie afterwarde,
which when Demetrius heard of the inconstancie and enuy
of the people in shewing their malice therin, he said: Though
they exile my pictures, yet can they not banish the vertuous
cause of the pictures. Mithridates king of Pontus made a
Mithridates worthy monument at Sylo vnto Plato, about the which as

Plutarch

Plutarch saieth was writtē this sentence: Mithridates made this picture of Plato, & dedicated the same vnto the Muses. *M. Scæuola.* Mutius Scæuola had his picture in Rome, for that hee deliuered the citie of Rome from Porsenna king of Ethruscan: for the like Cocles was not forgotten of the Romanes. It were vnto final purpose to speak of Lucullus, of M. Attillius & Octauius, whose fame and renowme made their pictures to be monuments thereof: What should I embusie my selfe with instant names of mē, sith women wel deserued the same: as Tanaquil, Tarquinius wife: Cloælia a Virgin of Rome: *Tanaquil.* *Cloelia.* yea, as Quintilian saith, Phryne for her beautie wanted not to be commended by pictures, so common were they for all men, that I referre those that will read further of this, vnto Plinie, where he may at large sat issue him selfe in that point. I should be ouermuch charged to recite the places, persons, & time, only this, that pictures were erected to aduance their fame, and to stirre them further in such proceedings as were the cause of these their pictures. Therefore as before is spoken, they shall find in Plinie store of them.

¶ Of those that defended diuers from death, from Serpents, Dragons, Lions, and of cunning Archers.

Men as by these valiant and noble conquerors, not onely townes, cities & countries, were defended, but also Serpēts, Dragons, Lions, & other monstrous and wild beasts were slaine: so diuers & sundrie captiues & prisoners were deliuered frō death to life. How many did famous Hercules that offspring of the Gods, *Hercules.* saue from the gulfe of Auentin, where that Cacus both day & night murthered the passers by: How many deliuered he frō the huge monster Chimæra, which continually with flashing flames of fire, feared and slue diuers valiant men: For he had three heads, one of a Lion, the second of a Dragon, the third of his owne monstrous proportion. Hee againe slue Spinx

a terrible beast in Ethiopia, which with his sight destroyed men: How he ouercame Gereon, Cerberus, and Diomedes
Perseus. and diuers other enterprises, it is before rehearsed. Perseus after that Neptune had defloured Medusa in the Temple of Pallas, the Goddes being displeased therewith, turned euery haire of her head vnto Snakes, whose sight was so venemous, that whatsoeuer hee was that beheld her, died presently: Perseus I say, slue the same, whereby he deliuered diuers
Cappadox. that should else haue perished. Cappadox being then tribune of the Souldiours in Affrica vnder the Emperour Diocletian, vanquished a huge Serpent, & deliuered a young Phrygian, made euen a prey for her mouth. Euen so Alcon a noble Archer of Creete, shot at a Dragon which had his owne Sonne in his clawes readie to bee deuoured, and slue him whereby his fame shall neuer die, and so saued his Sonne vnhurt. But I will pause here from the skilfull Archers and speake a litle more of these famous and renowned Conquerors of wild beasts, of monsters, and of serpents, as Bellerophon,
Bellerophon. King Glaucus Sonne of Corinth, being accused of fornication with Queene Stenobia King Prætus wife of Argyue, hee was iudged to die, and to bee deuoured of the Monster Chimæra, which hee valiantly subdued in prison.
Lysimachus. The fame of Lysimachus is spread ouer all the world, so that he killed a Lion being but a souldiour vnder king Alexander.
Corabus. The name of Corabus shal not be forgotten among the Peloponesians, for the ouerthrowing of that terrible
Regulus. monster in Greece. The renowne of Att. Regulus shall alwaies bee reuiued, when any man both thinke of the great Serpent that he slue by the floud Bragada, which as Plinie
Lib. 8. ca. 14 saith, was a hundred and twentie foote long. Did not these noble fellowes profite their countries much in sauing thousandes liues, which should haue beene destroyed by these
Cadmus. Monsters? The Poets faine that Cadmus Agenors sonne did kill a Serpent whose teeth engendred and brought forth out of the earth harnessed men which fought and destroyed one another. Againe such was the happe of young maides,
Balsaria. as Balsaria, when Carphurinus Crassus was taken Captiue

of the Messalines, and should be offered for a sacrifice vnto Saturne, she deliuered Crassus from death & made him conquerour, where before he was conquered, vnto her euerlasting fame. Calluce, a young woman, after Troy was by the Greekes destroyed, when her father King Licus saying vnto Libia, had appointed to kill Diomedes, for a sacrifice to appeale the Goddes for winde and weather, shee deliuered him from the king her father, and from present death. Plutarch writeth of these two maides, that their fames hereby may not be forgotten. To speake here of them that deliuered men from death, from captiuitie, from perpetuall prison, it were necessarie, howbeit short Histories are sweete, and few wordes are pleasant: therefore I will not speake of Lucullus which being in warres with Mithridates King of Pontus, deliuered Cotta from thousandes about him. I will not write of Lucilius a Romane souldiour, which when hee saw that Brutus at Philippos was compassed round about with enimies, he him selfe ranne with fewe souldiours with him amongst the enimies, because Brutus in the meane while, might saue himselfe. Neither will I make much mention of Quintus Cincinnatus being thē Dictator in Rome, which deliuered Quintus Minutius from the handes of the Sabins and Volscans: but according vnto promise, I will touche partly those that deserued fame an other way: for fame is not bound vnto one kind of qualitie or chaunces, but vnto diuers and sundrie vertues, therefore to ioyne with these renowned conquerers and defenders of countries, most excellent & expert Archers, which likewise haue done noble actes, worthie feats, and maruailous things, as Ilerdes was such an Archer that he would kill the flying birdes in the ayre. And likewise Catenes could doe the like, appoint the flying foules to die, thus doth Curtius in his sixt booke affirme. Alexander the Sonne of King Priamus, when neither his brother Hector with his courage, nor Troilus with force, nor all the strength of Phrigia could resist that noble Greeke Achiles, he I say with his arrowes slue him. Acastus wonne immortall renowme for killing of the wilde huge Boare, that spoiled

Calluce.

Lucullus.

Lucilius.

Ilerdes.

Catenes.

Alexander.

Acastus.

Toco. spoiled Calidonia, with his darte. Toco, a fine foulding, an
an excellent Archer, is much commended for that he could d
with his bowe. Princes in times past were taught to do
Hercules. feates with Archerie, for Hercules himselfe was taught
Euritus the science of shooting, that he could kill any flyin
foule, or swift beast, as sometime he killed the birds calle
Harpies, and slue the swift Centaure Nessus. We rea
Commodus. in the first of Herodotus, that Commodus the sonne of Ma
cus surnamed Aurelius Emperour sometime of Rome, be
gotten of Empresse Faustina, was so skilfull in shooting, tha
whatsoeuer he saw with his eies, the same would he kill wit
his bow, insomuch, that vpon a time, as Herodotus doth wit
nesse, he slue a hundred wild beastes with a hundred sho
missing nothing at any time: euen so the Emperour Dom
tianus was so expert in his bow, that he could shoote (whe
any held vp his hand) betwixt his fingers a great way of
The people of Creet passed all men in this facultie. Th
Parthians. Parthians were so cunning in shooting & throwing of Darts
that backwarde as they fled, they would spoile and destro
Arimaspians their enemies. The Arimaspians excelled the Parthians
Scithians. Againe, the Scythians and Getes were most famous for thi
Getes. point. And thus hauing occasion to trauaile as Pilgrimes
some slue great Tigres, huge Beares, terrible Lions, an
such monstrous beastes, that aduanced the fame of such as a
tempted the perill.

¶ Of diligence, and labours.

AS Horace that auncient Poet affirmeth,
that the worthiest and greatest vertue is
to auoide vice: so is it I iudge the grea
test commendation vnto any man to em
brace diligence and to eschew idlenesse.
For such is the vertue of mans mind, th
rare giftes, and excellent talents, which
God and nature haue bestowed vpon man, that to see the ex
cellencie and vertue thereof with externall sight, if it could

be

be seene, it would, saith that diuine and noble Philosopher Plato, enflame great desire, vncredible loue vnto vertue, and would on the contrarie, kindle such a hatred vnto vice, that the sight thereof would feare any beholder thereon. When yet, saith Cicero, the world was raw, and nothing ripe, no lawes made, no Cities builded, no order set, no common wealth framed, but all things confusedly on a heape, without diuisions and limits, most like to the Poeticall Chaos, before the Elements were disseuered, water from earth, and the fire from the ayre: then (I say) wee liued brutishly and beastly, without ciuilitie and maners, without learning and knowledge: but when reason began to rule, when Ladie prudence began to practise with policie, when wit began to search & to seeke by diligence and trauaile the nature of things: then diuers men in sundrie countreys sought meanes by diligence to profit their countries. As Moyses first found by diligence letters amongst the Hebrues: Menno first found letters amongst the Egyptians: Rhadamanthus, amongst the Assirians: Nicostrata, amongst the Romans: Phænices, amongst the Grecians, that by diligence and studie of men, from time to time, rawe things waxed ripe: straunge things became familiar: and hard and difficult things, waxed facill and easie. Then Solon made lawes in Athens, Licurgus in Lacedemonia, Zaleucus in Locresia, Minos in Creet: and so orderly all the whole worlde was beautified with lawes, exornated with witte and learning. Then began Philo to make lawes vnto the Corinthians. Then Zalmosis began to reforme the rude and barbarous Scythians. Then Phaleas amongst the Carthagineans, practized policie, and limitted lawes: Then I say lawes began to order things, and reason began to rule, so that learning & knowledge was sought farre and neare, witte exercised, policie practised, and vertue so honoured, that well might Tullie say, O Philosophie the searcher of all good vertues, & the expeller of all vices. Then was that common wealth noted happie, that enioyed such a Prince to rule, as a Philosopher, that would extoll vertue, and suppresse vice: reward the good, and punish the euill:

Cicero de finibus.

Moyses.
Menno.
Rhadamanthus.
Phænices.

Solon.
Licurgus.
Zaleucus.
Minos.
Philo.
Zalmosis.
Phaleas.

esteeme the wise and learned, and neglect the foolish & ignorant. I will omit to speake of mightie and famous Princes, whose care, diligence, studie, and industrie were such, whose numbers were so infinite, that I might well seeme too tedious to molest the reader therewith. I will recite the diligence and trauaile of poore men, which by their studie and labour became lampes, and lanthornes of the world. And to begin with Plato and Socrates, two base men of birth, whose diligence in life time, made them most famous now being dead: the one the sonne of a poore Citizen of Athens, named Ariston: the other the sonne of a poore Marbler surnamed Sophroniscus. Might not poore Perictione the mother of Plato be glad of such a sonne, that the greatest tyrant in the world, that proude Prince Dionisius, would honour and reuerence Plato for his learning and knowledge, and take him into his Chariot as a Prince, & not as a poore Philosopher? Might not that poore Midwife named Phanærata reioyce to haue such a sonne as Socrates, who being prooued of all men best learned, counted of all men most auncient, taken of all men most modest, and graues, was also iudged by the Oracle of Apollo to be wisest in all the world. How happie was Elbia? How famous was Creithes, that nursed two such sons, as Cicero and Homer? the one the lampe and lanthorne of Rome, the other the sugred and sweet Mecenas of al Greece. Thus diligence and trauell brought them to fame, that being poore men were honored of riche men: being base men, were exalted of Princes. O happie countries of such women: O happy women of such childrē: O twise happy children of such learning and knowledge. The poore Smith which was Demosthenes father, and the silly Potter which was Virgils father, are more renowmed by their children this day beyng dead, then knowne by their owne wealth being aliue. Thus much happened vnto the silly Smith, and vnto the poore Potter, their names shall neuer die, while eyther Demosthenes is read, or Virgil heard. What might bee spoken of that poore Phisition Nichomachus son, I meane that famous & learned Philosopher Aristotle, which king Philip of Mace-

Plato.
Socrates.
Elbia.
Demosthenes
Virgil.
Aristotle.

Macedonia so esteemed, that he counted him selfe happie to haue his sonne Alexander the great, borne in Aristotels time, whose diligence and studie were such, that hee had the garde and tuition of that renowmed conquerour Alexander, fiue yeares together, which was honored of Alexander, and so esteemed of King Philip, that Athens being destroyed by Alexander, was restored by Aristotle. Such was the diligence of men, their care and industries, that their large volumes and infinite bookes, are witnesse of their well occupied mindes. How became Plutarchus maister vnto Traian the Emperour? How was Seneca appointed the Tutor and Schoolemaister of the Emperour Nero? How came Zeno vnto such fauour with King Antigonus? by diligence, and not by idlenesse: by trauaile, and not by slouthfulnesse: by learning, and not by ignorance. Why did that great and famous Romaine Scipio, surnamed Affricanus, esteeme so much the poore Poet Ennius aliue, that being dead, hee caused his picture to be set before his eyes, as pledge of his great loue and earnest good will? Forsooth, for paine and trauaile that Ennius tooke with Scipio. Why did Augustus Cæsar, that wise and godly Emperour, make so much of Maros bookes? but because he was in his time the lampe of Rome, he honored no lesse his bookes after he was dead, than Octauian embraced him aliue. The great K. Artaxerxes thought himselfe halfe dead, without the company of Hippocrates: Pomponius Atti. thought him happy, when either Cicero was in his sight, or some of his bookes in his bosome. Alexander neuer went to bed, without Homer vnder his pillow. Who will not praise the diligence of poore Cleanthes the Philosopher? Who will not commend the trauaile of Plautus the Comicall Poet? the one with a Baker, the other with a Bruer, brought vp with much care, and paine in the day time, that they might studie in the night time. Such was their pouertie & necessitie, that they were vrged to trauel in ỹ night time: such was their desire and affection vnto learning, that they were willing to studie in the day time. Who will not extoll Euclides to take such paine, and to incurre such

Plutarch.
Seneca.
Zeno.
Ennius.
Maros
Artaxerxes.
Cleanthes.
Plautus.
Euclides.

daunger, to goe in the night time in the apparell of a woman, because he might not bee knowne, to heare Socrates read Philosophie: Oh painefull men, oh worthie members of their countrie, that so sought by diligence, that so trauayled by studie and industrie: and in fine so founde by witte and reason the redresse of thinges, to disperse that diffused Chaos, which time then sayd Cicero had skant opened the doore thereunto. Then after priuate payne and speciall studie of sundrie men in seuerall countries, it came to that perfection that from one man in one place, diuers grewe learned and politicke by diligence and trauayle: that from Romulus the first builder and King of the Romanes, Rome in short time had wise and discreet Counsellers to gouerne the Cittie. From Solon the first law setter (after Draco) amongst the Athenians: by and by, learned and eloquent Oratours flowed in Athens. From Licurgus amongst the Lacedemonians straight grewe modest and graue Senators called Ephori. And thus from one in the beginning diuers proceeded forth in the ende: as the Prophets amongst the Egyptians: the Gimnosophistes amongst the Indians: the Chaldeans amongst the Babilonians: the Sages called Magi, amongst the Persians: And so of others in other countries. And thus by diligeuce, were all men first commended by Pilgrimage and labour of life, and well recorded in memory, for the paine & studie that each famous man in life bestowed for his countrey, his Prince, and his friends, that so hauing finished his Pilgrimage of life, the fame of his merites might be to him perpetuall memorie after death.

Romulus.

Solon.

Licurgus.

¶ Of the first inuentors of Artes, and of the vse of Soothsaying.

THE worlde being raw and not ripe, ignorant and not learned, rude & barbarous, without all ciuile policie: Nature of it selfe first moued men to mend manners, instructed them ignorãt to seeke & search things vnknowne.

Whic

Which nature wrought in diuers men in sundry countries a desire to knowledge, whereby men practised therewith to the aduancement and commendation of their countries: imitating as Cicero saith, Nature as a good guide, and a Captaine to finde out that which was not knowne. And because nature was alwayes desirous to bee acquainted with Arte, as a thing to ornate and beautifie her selfe with knowledge, she first inuented letters as the foundation and the grouud, whence all learning doth proceed. After first letters were inuented amongst the Hebrues by Philo, brought vnto Greece by Cadmus, practised first in Egypt by Mennon: from Egypt vnto Phrygia, brought by one named Hercules, an Egyptian borne. Againe, among the Hetruscans letters were first inuented & writtē by Demaratus a Corinthiā. Amongst the Romanes, as both Plutarchus and Solinus do affirme, the Pilagians brought letters, and first found the vse thereof. And some authours of great credite, affirme that Nicostrata, the mother of Euander the Arcadian inuented letters first in Rome. So Radamanthus in Syria, and so others in diuers places of the world were studious & carefull to search a way by reason, to practise the same by wit, to disperse the lumpish Chaos, which yet for want of knowledge had no perfect forme. And now letters being inuented, came Grammer worthily to clayme the second seate of fame. Whose beginning and entrance vnto Rome, was celebrated by Epicurus, brought by one Crates, being sent as Ambassador from King Attalus, vnto the Senators, at the time of the second wars of Carthage. This is the Well, whence flow all other Sciences for from the facultie of writing and the Art of speaking, do the rest proceede. Macrobius preferreth Didimus for his excellencie herein. Cicero commendeth one named Antonius Enipho, whose Schoole and reading Cicero long frequented. The force of Grammer chiefly consisteth in Histories and Poetrie: for Poetrie is so commended, that both Moyses that mightie ruler of the Hebrues, and Dauid that wise Prince of Israel, the one in reducing the people from Egipt, the red Sea opening a way and giuing place

Philo.
Cadmus.
Mennon.
Hercules.
Demaratus.
Pilagians.
Radamanthus.
Grammer.
Epicurus.
Crates.
Didimus.
Antonius.
Moyses.
Dauid.
Poetrie.

vnto Moyſes to paſſe through, made Exametron verſes
good meters, to thanke God for his good ſucceſſe & fortun
the other with diuers Hymnes in Meter, and ſweete song
to aſſwage the iuſt anger of God for his offences. In Po
trie excelled Homer and Heſiodus for antiquitie, the one
ſetting forth the fame of Mars, I meane warres: the other
commending the paine and diligence of Ceres, which is h
bandry, though Linus, Orpheus, Marcellinus & others w
of great antiquitie, yet not of ſo great a fame. Hiſtories a
the profit therof being had, as Pliny writeth by Cadmus M
leſius, the firſt Hiſtorie which was written of any Philoſ
pher, was by Xenophon: but the excellent and worthie fa
of Hiſtoriographers in Greece afterward was iuſtly no
in Thucidides and Heredotus, amongſt the Romanes in L
ui and Saluſt. Thus from a rude beginning, came famo
Rethorike. and learned writers. As for Rethorike, it was firſt inuent
Mercurius by Mercurie as Horace ſaith: but as Ariſtotle and Quint
Empedocles. lian do thinke, it was by Empedocles: then from time
time, from age to age, it came vnto that perfection at leng
that Rethorike was as neceſſarie to be learned euerie whe
as it was profitable to be vſed any where. The Prince
this facultie in Greece, was Demoſthenes, who with el
quence long guided Athens. Iſocrates, Æſchines, and othe
floriſhed in great fame by this arte in Greece. In Rome w
Cicero and Saluſt, the fountaine and welſpring of all fugr
eloquence. For the beginning of Muſicke, diuers opinio
Muſicke. and ſundry aſſertions are made, where Muſicke was fi
Dioniſius, found. The Greekes ſuppoſe that Dioniſius found firſt M
Tuball. ſicke. The Hebrues thinke that Tubal. Polibius ſaith, th
Muſicke firſt was found in Arcadia. Solinus ſaith, that
was firſt in Creete. The moſt do agree and iudge, that O
pheus and Linus: ſome againe thinke that Amphion fou
Muſicke: but how, where, and when it was firſt found, it
vncertaine. But vnto what perfection at length Muſick
came, we read plaine that the Greekes thought that man n
well learned, vnleſſe he had ſome ſkill in Muſicke. The go
Philoſophy. den ſtudie of Philoſophie, which as Cicero ſaith, ſearche
wiſdom

ilsome, hateth follie, the onely seeker of vertues, and the
ourge of vices. Some suppose that Philosophy was first
om the Barbarous people brought vnto Greece, for a-
ongst the auncient Egyptians, Philosophie was first stu-
ed and opened by Vulcanus. Amongst the Persians it was
und by them that were called Magi. Amongst the Indians
Gymnosophistes. Amongst the Babylonians and Assy-
ans by the Caldeans, which as Laertius doth witnes, were
lled all wise men. This arte was sought with great indu-
ie, and much honored in all the world, for that it contained
l Sciences and faculties in it selfe, as well the life and man-
ers of men, as also the obscure & difficult nature of things,
th the subtill search of the same in reasoning thereof. Great
ntention of Astrologers, which was hee that first found
e orders and motions of the heauens: some attributing
e first inuention thereof vnto Prometheus, some vnto Be-
s, some vnto Atlas, as Plinie in his seuenth Booke affir-
eth. Wherefore the Poets faine that Atlas doth sustaine
e skies with his shoulders: some vnto Mercurius: some
to Actinus. And thus euery country contending about the
tiquitie thereof. The Egyptians bragge of their antiqui-
e in this point. The Assyrians boast no lesse of their know-
ge in this Art. The course of the Moone was first found
Endimion. The Eclipse of ỹ same by Anaxagoras. Thus
t nature sought such meanes as might set forth her priuie
ire by seeking and trauailing for knowledge. And because
hisicke is not so little to be esteemed, but it ought here well
e mentioned, considering the common profit thereof,
o how painefully the same was studied and trauailed of o-
ers in time past. Phisicke is either healing with diet, me-
cine, or surgerie. In the first, Apollo was most honoured,
the last, Æsculapius was chiefly commended, whom the
reekes suppose to be the first that healed woundes. After-
ard Hippocrates, borne in the Isle of Cous, made a lawe,
t whosoeuer recouered health, should write his name in
e Temple of Æsculapius, whereby it seemeth that Æscu-
pius was one of the first Physitions. The first Phisition

Vulcanus.
Magi.
Gymnosophistes.
Astrologie.
Prometheus
Betus.
Atlas.
Phisicke.
Apollo.
Æsculapius.
Hippocrates.

that

that euer came to Rome, came from Peloponesus named Archagathus, when L. Æmilius and Marcus Liuius were Consuls in Rome: which when hee came first to practise there Phisick, he was called (for the rare sight thereof) first a Butcher, at last a murtherer. To repeat seuerall hearbes, by sundry men found out of this Arte, it were ouer long. Passing ouer briefly, touching nothing but the first dealers and searchers of Arts, and so come vnto Magick, which was found, as Plinie saith, of Zoroastres first King of the Bactrians, eight hundreth yeares before Ilion was made. This saith Plinie might haue beene better vnsought then found, for that wee see euery man desirous to be acquainted with diuels, and to be taught of Simon the secrete counsels of Diuels: in so much that women go vnto schoole with Circes or Calipso, to learne some sorcerie withall. The Egyptians had great felicitie in this art, insomuch that Pharao commaunded the priests to shew some feates before him, deriding Moses and his doings. In presence of Moses, they conuerted a rod vnto a Dragon, which when Moses saw, to suppresse vaine incantations and humaine knowledge, with diuine shewes and examples, and to shewe how much the one did excell the other, he threw his rod vnto the ground, and it was translated vnto a Snake, and deuoured the Dragon that the Egyptians enchanted. Salomon the wise, whom at the beginning God so aduaunced and fauoured, made and inuented waies, to expell Diuels. Eleasalus as Iosephus doth write, vsed these ceremonies in expelling and coniuring of Diuels away from any man, to put a ring in his nosthrilles, hauing a certaine hearbe, or a roote appointed and named of Salomon within the ring, which roote with his smell droue out Diuels, coniuring them not to returne at any time to that man more. This Art in short time grewe to that credite, and at this time in diuers places is in such honour, that a coniurer is more esteemed then a Preacher. There are such braunches in this Arte, that do well merite praise: for there are diuers kinds of these Magicks, whereby they braggе and boast that they are able to do any thing, and that they know here-

Magicke. Zoroastres.

Iosephus li. 8. de Antiquitate.

by

by all things. The first part or rather kind of Magick is called Nigromancie, which is a kind of coniuring of ỳ dead bodies to tell things, as at the wars in Pharsalia betwixt Cæsar and Pompeius, it was foreshewed by the ghost of a dead man vnto Sextus, the whole chaunce and euent of that warre, and how his Father Pompeius should loose his head. The second kinde of Magick is called Pyromancie, which is a certaine diuination by fire, as Tanaquil, Tarquinius Priscus wife, when shee saw the flames playing about Seruius Tullius head, she affirmed thereby that he should be King in Rome. The third is Aeromãcy, which vseth to prognosticate things by the ayre, as by flying of fowles, and tempest of weather, as when it rayned Iron in Lucania, it did presage, sayd they, the death of Marcus Crassus amongst the Parthians, or as Liui writeth, when it rayned stones in Picen at the second warres of Carthage, it was to shewe the slaughter and murther that Hannibal should do in Italy. The fourth Hydromancy, to iudge things to come by sight of water, as Varro doth report of a boy that saw the picture or image of Mercury in the water, pronouncing and reciting all the wars of Mithridates king of Pontus, that should follow in verses. There are two other kindes of Magick, the one named Geomancy, to declare and expound things by the opening, gaping, and mouing of earth: the other Chiromancy, to iudge by lines of handes called Palmestry. These are they that Cicero maketh mention of in his first booke of Diuinations, where he saith, *Cum semitam ipsi nesciant aliis tamen monstrant viam*: they will teach others that way that they know not themselues. They will teach others how to haue money & substance, and yet they are themselues poore beggers alwaies in the house of Codrus, hanging at the sleeue of Irus. There is againe a kinde of Soothsaying which was first practized in the land of Hetruria, where a certaine husbandman plowed in the fielde called Tarquimen, a certaine man appeared in sight, which sprang vp from the ground which then was plowed, named Tages, in face and countenance much like a young childe: but in wisdome and discretion,

Nigromancy.

Pyromancy.

Dionisius lib. 4.

Aeromancy.

Plin. lib. 2.

Hydromancy

Geomancy.

Chiromancy.

farre surmounting any sage Philosopher. This taught all the land of Hetruria. Plinie saith, that one Delphos first inuented Soothsaying, and Amphiaraus inuented first soothsaying by fire. Polidorus describeth another sort of Soothsayers, which were woont to coniecture and foreshowe by beastes slaine to be sacrificed, whether the heart, the liuer, or such like did perish, as Cæsar, which when hee sacrificed an Oxe vnto Iupiter, which had no heart, thereby the Soothsayers prognosticated the infelicitie and mishap of Cæsar. Likewise, king Zerxes in his warres against the Greekes, a Mare being a stout & warlike beast, brought forth a Hare, a timorous and fearefull thing, whereby they declared the ouerthrowe of Zerxes, and his huge armie, the flight and cowardnesse thereof. Againe, there is a kinde of soothsaying by lightning, thunders, and tempests. The folly of men was such, that they thought nothing to be in the worlde, but had hidden knowledge concerning man. They would take nothing in hand, without some Oracles of Iupiter, or Apollo. They reposed more trust in flying fowles, in their chirping notes, concerning any attempts which they toke in hand, then in their owne force and strength. They had more confidence in beastes of the fielde: they trusted I say more in elementarie sightes. In fine, there was nothing almost, but they had more respect eyther vnto the colour, the voice, the proportion, and such like toyes, than they had in themselues, as is before mentioned in the worshipping of their Gods, and institution of religion. These foolish toyes, were first obserued amongst the Chaldeans: from Chaldea vnto Greece, from Greece vnto Hetruria, from Hetruria vnto Rome, from Rome vnto all Europe, they were scattered. Wherefore Moses that wise Hebrue, and the singuler instrument of God for his people, commaunded that no man should consult with these wicked and abhominable faculties, saying vnto his people: You shall not beleeue Soothsayers, neither shall you trust vnto dreames. The Iewes were so addicted to obserue these augurations, that they would not goe vnto warre at any time, without some warnings and coniectures

Cicero lib. 2. de diuinatione.

Herodotus lib. 7. historiar.

Chaldea.
Greece.
Hetruria.
Rome.

tures had by some birde or beast: insomuch, that one Mossolanus, a Iewe borne, a wise man noted in his Countrie, making his voyage vnto warres, as Iosephus in his first booke of Antiquitie doth write, was commaunded with all his hoste to stay, vntill a certaine Soothsayer would goe to consult and know the successe of the warres: which then hee tooke in hande with a bird hard by the Armie, this wise man Mossolanus then perceiuing how they were inclined and wholly bent to bee instructed by diuination, hee tooke his bowe and an arrowe, and slue this Birde, whereat the Souldiors were so amazed, and the Soothsayer so angrie, that had not Mossolanus perswaded with the people wisely, he had beene like, (though hee was their Captaine) to haue beene by his owne Soldiours slaine: but after long tumult made, and great anger threatened, Mossolanus spake after this sorte vnto his Soldiours: Doe you thinke that birdes, beastes, and such like dumbe things, can foreshewe thinges by you which know nothing of themselues? for behold, the birde which you trusted most vnto, and likewise your Soothsayer, could not see nor know to auoyd my purpose when I slue him. Doe you trust that thing for your liues, which is ignorant of his owne death? O blindnesse of people, which yet remaineth in this age! Thus hauing briefly past the inuentors of Sciences, in sundrie Countries, men were much giuen to find other necessaries for to liue by, studious to make things profitable for their Countries, carefull to augment the state and lyfe of man vnto full perfection. For the Cyclopians were the first workers of Iron worke: The Lacedemonians the first inuentors of harnesse, speares, swords and bucklers for warres: people thereby most renowmed. The Athenians taught first to plant trees and Vineyardes. The Phrigians made first the Chariotes and wagons: The Lydians vsed first to dresse woolles. And so the people of Caria practised first bowes and arrowes: And the Phenicians the Crossebowe. Then other particular matters were likewise sought out by diuers speciall men, in speciall countries for the vse of man, as Dile & Honie, by Aristeus: Keies *Messolanus.*

by Theodorus the Samian: Ships to saile, by Iason: Siluer by Erichthonius: Gold by Cadmus. Thus then euery where each man in his Pilgrimage did somthing worthy of memory. Thrason renowmed for his lofty walles, and hie towers: Danaus for his welles, and digging water: Cinira, for finding out Copper, brasse, lead, and such other mettals: Ceres for sowing of Corne: And Bacchus for planting the Vine: thus the world in time waxed not only populous, but it grew also skilful in things, and plentifull of lawes, for the redresse and safegard of man.

¶ Of Patience.

PAtience is such a vertue (saith Cato the wise) in all aduersities, the best medicine to a sickman, or the surest plaister to any sore, is Patience: it comforteth the heauy, it reioyceth the sad, it cõtenteth the poore, it healeth the sick, it easeth the paineful, it hurteth no man, it helpeth all men: therfore said the wise man Byon that the greatest harme can happẽ vnto man, is not to be able to sustaine, & abstaine. For this was Tiberias Cæsar much commended of Suetonius, that he suffered in free citties & townes, free tongues. Philip king of Macedonia, when certain Embassadors of Athens came to him, requiring them if he might stand in any steed to Athens, to certifie him of the same: to whom Demochares one of the Ambassadors answered, that the greatest pleasure that hee could do to Athens, was to hang himselfe. The king most patient in such skoffs & taunts, said: The reprochfull slaunder in the Athenians, doe make king Phillip better able to reuenge their malice by warres, then to moue him to answere their backbiting in wordes. A Prince not onely Patient in hearing, but also wise in answering. As sometime the Emperour Alexander Seuerus in Rome, when it was signified vnto him (after Antonius was dead) that the barbarous nations were readie to enter the Cittie of Rome, and that he

Tiberius.
Philippe.
Alexander Seuerus.

hee was much rebuked of the people, and blamed of the Senators, for the slender care hee had vnto the Cittie: hee (as Herodianus affirmeth) answered, that it belongeth to Princes, to requite the good, and not to answere the euill: for wise men will speake euill of no man in the beginning, least they should bee iudged fooles in the ende, whereunto all thinges are directed, and whereby all thinges are proued. So Patient was Anaxagoras, when it was tolde him that his Sonne was dead, to answere merrily, I knew my Sonne was mortall. So Patient was King Antigonus, beyng certified of his Sonne Alcionus death, to answere I looked no other then for his death. So Patient was Pericles, when hee heard that both his Sonnes died in one day, to keepe his countenance merry, his cheere vnchaunged, and his busines about the state of his countrie not delaied. But Harpalus was of passing patience, being bidden of Astiages King of Persia to supper, where he had two sons of his ready dyest, and laide in a siluer dishe before him on the table, to be eaten of their owne father. The king, nay the tyrant, marked the countenance of Harpalus, perceiuing him not to be moued much at the matter, asked him how he liked his supper, he without alteration of coulour, change of countenance, framed himselfe to answere the king merrily, commending much the Supper, as one that knew that Patience was the onely remedie in tyranny. A second Iobe in patience: he passed Iobe, for Iobe, knew how his God did suffer Satan to punish him for loue he had to Iobe, but Harpalus perceiued that this tyrant did this to him of tirannie and euill will, far from Christianitie: for in this vale of miserie, we count him wise, and certaine we may call him most wise, that can in prosperitie be gentle, and in aduersitie be patient. Both these examples were seene in one man in one day at Rome. Paulus Æmilius, hauing his two sonnes, the hope of Rome, and comfort of the Father, the one dead foure dayes before the triumphs of Macedonia, the other three daies after the triumph, returning frō Macedonia with that noble victory, with such triumphes vnto Rome, that no man

Anaxagoras

Antigonus.

Pericles.

Harpalus.

Paulus Æmelius.

Paulus Aemilius.

could find in his heart to tell this noble Romaine of the heauinesse in Rome, and of the death of his children, a ruthfull thing it was to ioyne to such great ioyes, victories, and triumphes, such woefull chance, sadnesse and mourning, but fortune accompanieth the one with the other. This noble Romaine perceiuing the people of Rome to be sadde, and hee so merrie, they so heauie with sobbes and sighes, hee so gladde of his triumphs and victories, demanded the cause, which being at length knowne, he then comforted them, that should comfort him, saying: I thanke the Gods more to giue me victories ouer my enemies, to the glory and fame of Rome, then I accuse Fortune to spoile me of my children, which by nature were borne to die: and though much it be to my griefe, yet wishe I the Gods to tender the like to the father, as they did the sonnes, so that the like conquest and glory happen to Rome. In this was both magnanimitie and patience. Some men are patient in things, as in a corporall payne: some in tormentes: another is patient of iniuries done. I commend them both: but to be patient in all kinde of afflictions and aduersitie, heauen and earth commendeth him. That is a kind of patience, which Plinie applied to Anarchus, saying: Of all men, one man Anarchus Augustus most patient in tormēts. Of all women Læna to keepe silence. So were the Egiptians people of great patience, they had rather die in torments with patience, then to betray any man. The Gymnosophistes of India were so patient, that from Sunne rising vntill night, vpon the hote sand, they continued without meat and drinke (saith Plinie) going from one seate to another, to behold the heauens, the Sunne, the Moone, &c. The Lacedemonians were most patient in trauaile, paine, wind, weather, and warres. The people of Sparta, at what time certaine men of Chios came to pilgrimage, vnderstanding the wise men of Sparta, called Ephori, to be in all things most patient, to moue them to anger, they vomited before them, and then went where Ephori sat in iudgement, & vsed it as a common stoole to discharge and ease nature: When they came to Chios againe, they said that the wise men of Sparta were

Anarchus.
Læna.
Ælian. 7.

fooles

fooles and blockes, that they could not mooue them to be angry, but not so angry as they were beastly. In this kinde of patience was Mithridates king of Pontus: was Agesilaus king of the Lacedemonians, was Masinissa king of Numidia most patient. So patient was the Emperour Augustus, that he suffered a younge man of Sicilia to answere him as boldly, as he had demaunded merily, that where the Emperour asked him (being like in countenance and proportion) whether euer his mother had beene in Rome, meaning thereby that he might bee his Father if shee had beene there: the young man perceiuing the sleight of Augustus, answered boldly and sayd: My mother was neuer in Rome, but my Father hath beene diuers times in Rome: meaning that the Emperour might be his brother rather that way, then he to be his sonne the other way by his mother. Because patience is better knowne by reading of diuers Princes anger, where they shall see what hurt was done, what wickednesse was committed by impatience, which might haue beene redressed and saued by patience: Therefore auoiding prolixitie, it shall be spoken in the one, what wanteth in the other.

¶ Of Humanitie and Clemencie of Princes.

Like as pride oppresseth loue, prouoketh disdaine, kindleth malice, confoundeth iustice, and at length subuerteth states: euen so humanitie stirreth vp affection, augmenteth amitie, maintaineth loue, supporteth equitie, and most soundly preserueth cities and countries. Nothing, saith the godly Emperour Alexander Seuerus, so ioyneth the hearts of subiects vnto their Prince, as humanitie. Nothing doth purchase honor so much to the Noble man, as affabilitie. Nothing so much kindleth loue amongst the Commons, as mutuall humanitie. How gently did Cyrus king of Persia, handle Cræsus king of Lidia, which being vanquished and conuicted, was by the lawe, (as Herodotus doth witnesse) appointed to die, hee being brought

brought to the place of execution, began heauily to sigh and say: This euen Solon told me before: at whose sighes Cyrus being with pittie cõuicted, gaue him life. In Cinna a noble gentleman of Rome, & Nephew vnto Põpeius the great, hauing conspired the death of that most gentle Emperour Augustus, which notwithstanding, had beene oftentimes Cinnas Patrone and defender, in restoring him vnto his patrimony, in augmenting his honour, in sauing his life: and now likewise hauing his accusers ready to proue the entent of Cinna, and in place to stand before Cinnas face to declare his conspiracie, where, how, and when hee had conspired the Emperours death. While this complaint was made, the Empresse Liuia Augustus wife, came in place, saying: The Physition, said she, doth vse a contrary plaisture to those Patientes that will not heale with rules of Phisicke. No Prince said she winneth such prayse by seueritie, as he merriteth commendations by lenitie. For Cinna now beyng reprehended, his conspiracie tried, his fault knowne, to graunt him life, doth more augmẽt Augustus fame by lenitie, then to make Cinna die for safegard of the state by iustice: for iustice without prudence is halfe tyrannie. The Emperour ioyed much to heare such clemencie proceede from his wife Liuia, caused Cinna to be sent for, made him sit in a Chayre, and willed euery man to depart the Chamber: Then not repeating Cinnas fault, nor reciting his conspiracie, saide: I craue of thee Cinna in recompence of good will, and pardoning of thy faults, good will and loue againe: to shew me the like good will as I haue and will alwaies shewe vnto thee: and in proofe thereof, hee made him a Consull in Rome, whose princely clemẽcy therein, made his foes to become his friends: whose wonderfull wisedome and humanitie caused all Rome to loue him and his wife aliue, and honour them both dead. He was woont to answere any slaunderous reproche, or taunting wordes thus gently, that Augustus neuer waighed slaunderous wordes, so that he might auoyde malicious deedes. Wee read of the like humanitie to be in that most worthie Emperour Traiane, which when he was

Augustus.

Suetonius in vita Augusti.

Traine.

blamed

blamed by some of his friendes, for too much humanitie towards his subiects, considering that familiaritie breedeth contempt, answered: I will be vnto my subiects, as I would my subiects bee vnto mee; for the gentlenesse and lenitie of a Prince, neuer hurteth his estate. In the same place doth Brusonius ioyne vnto these twa noble Emperours, a worthy mate of like clemencie, Alexander Seuerus, where if all Rome had lost humanitie, it had beene founde againe within him. In like sort, being spoken vnto by one of his Consuls, and being often reprehended of Mammea his owne mother, for his courtesie, and facilitie of speech: I reade sayde he, that seueritie groweth vnto tyrannie, and tyrannie in a Prince worketh his destruction: and that lenitie is the most soundest state in a Prince, who seeth not the experience thereof? Certainly Nero, Caligula, and Heliogabalus, were neuer so cruell, as these three noble Emperours Augustus, Traian, and Seuerus were gentle and meeke. Alphonsus the great king of Aragon, giuing eare a long while to his friēds, who found fault with his often pardoning & forgiuing those that offended much his owne person, sayd: Alphonsus had rather saue many by lenitie and gentlenesse, then loose any by cruelnesse and tyranny. This king being mooued to wars against the Venetians and Florentines, people very stout in Italy, and readie from Naples to marche forwarde to meete his enemies, certaine Embassadours in that time comming from the Florentines to entreate of peace with Alphonsus, vpon humble suites and conditions: No conditions, sayd Alphonsus that noble Prince, but to them that seeke peace: But frankly and freely to graunt the same, his humanitie was such, that the Embassadours were not so ready to aske peace, but he was as ready to graunt peace. Herodotus doth write, that there was a lawe amongst the Persians, that no man should be punished for one fault, but first they would examine whether his good deedes were to bee rewarded, or his euill life to bee punished. The clemencie of a Prince, the singuler wisdome of a noble minde, doth foresee the cause that sometime subiects offend their Prince therein. Nicanor

Brusonius li. 3. cap. 4.

Alexander Seuerus.

Alphonsus.

the Macedonian, after he vsed ill speach euerywhere against Philip, Alexanders Father, hee was complained of vnto the King. When the king knew thereof, hee answered gently, that pouerte caused Nicanor to speake that against King Philip: therefore he did sende him money to ease his minde, and pardoned withall his offences. How worthy of memorie is Theodosius Iunior after hee was perswaded by his friends, to reuenge those backbiters that spake ill of him, answered in this sorte: A Prince ought not to bend himselfe to reuenge faultes, but bee ready to pardon offences, saying moreouer, Would God that Theodosius were able to make his enemies aliue againe. And to proue that a Prince ought not to reuenge, Adrian the Emperoure shewed a noble example thereof, hee hauing great enmitie with a certaine worthy Romaine, and beyng in great hatred towards this man, before he became Emperour, the selfe same day that Adrian was made Emperour of Rome, meeting his enemie in the street, said aloud to him before the people, Euisisti, thou hast won the victorie: meaning that he then being a Prince elected, might in no wise reuenge the wronges that hee receaued before. O passing humanitie and clemencie in Princes. It was Alexander the great his saying, as Pontanus in his first booke affirmeth, that it was more meete for a Prince to doe good for euill, then to adde euill to euill. We read that cruell Nero in the begining of his Empyre was so gentle, that hee wished often that hee could not reade, because he should not put his hande (according vnto the custome of Rome) to the libels, for the punishment of the offenders. And Domitianus in the beginning, did so abhorre tyrannie and cruelnesse, that he would forbid to kill any beast for sacrifice, though they in the latter yeares forgate this naturall clemency. What a noble vertue is humanitie in a Prince: what excellency in a noble man: what an ornament in a gentleman: what commendation in all men: Insomuch that the Snakes of Syria, the Serpents of Terinthia, the Scorpions in Arcadia want no due deserued prayse of Plinie for their gentlenesse, and sparing of their naturall soyle, though

though they were cruell in others. What humanitie was in Scipio, hauing taken captiue Hasdrubal, king Masinissa his nigh kinsman, to restore him home againe without ransome? What clemencie vsed Demetrius to Silla a Captaine of king Ptolome, euen as before, Ptolome shewed to Demetrius himselfe beyng taken prisoner, the like shewed he to Silla? Such hath been the lenitie of some princes, that thereby they augmented fame, purchased great honor, wonne victories, & such hath beene the tyrannie of others, they haue defamed themselues, wonne hatred, lost their estats, & in fine, destroyed themselues. For this purpose was Philip king of Macedonia woont to instruct his Sonne Alexander, to behaue him courteously with the Macedonians, to vse lenitie & clemencie vnto his equals, & to shew himselfe gentle vnto all men, while his father Philip yet liueth, that he might the better in that season win fauour, and find friendship with his subiectes: for then some came by heritage, some by the swoorde, & the most came by election. Nothing saith Plutarch doth stablish the state of a common wealth, as the clemency of a Prince towards his subiects, and the loue of the subiects towards their Prince, the one is neuer seene without the other. King Darius therefore vnderstanding that his subiects were taxed sore with Subsidies, blamed his counsell, rebuked their lawe, and made an open Oration vnto his commons, to signifie how loth he was to molest his subiects, and that hee was as loth to take any from his poore commons, as hee knewe them to bee willing in giuing all that they had to pleasure their Prince: his care therein shewed his speeche so affable, his good will so opened, with such curtesie and lenitie tendered vnto his subiects, enflamed such beneuolence, kindled such a loue, caused such a readinesse, and made them through gentlenesse so beneficiall, that both goodes, landes, and liues, were at Darius commandement. Plutarchus in the life of king Antigonus, doth recite a famous historie, concerning the alteration and chaunge of Antigonus, who with tirannie a longe while, fomed in bloud, delighted in murther, giuen altogether to wickednesse of life, spoyling at

Philip.

Darius.

Antigonus.

all times euery where, ſparing no place at any time: but at length, hauing obtained the kingdome of Macedonia, became ſo gentle, ſo meeke, ſo liberall, ſo quiet towardes his ſubiects, that beeing of all men woondered at for his ſodaine chaunge, from ſo cruell a Tyrant, to be ſo gentle a Prince: from a ſpoyler of all places, to be a ſparer now of his ſubiects: Being demaunded the cauſe thereof, anſwered: Then I trauayled for the kingdome of Macedonia, which was to be wonne with warres and tyrannie: and now I labour to get the good will of my Subiects, which is to bee gotten with gentlenes. The only remedie, the ſure way to win good will at the ſubiects, is alwaies for Princes to bee courteous and gentle. Pittie in a Prince cauſeth loue in the ſubiectes.

Aurelian. Such pittie was founde in that gentle Emperour Aurelian, when hee would haue entered into that Cittie called Tiæna, the gates being ſhut againſt him, he did ſende his Heraulde to ſignifie, vnleſſe the gates ſhould be opened, hee woulde not leaue one Dogge aliue within the Cittie. The Cittie more ſtoute then wiſe, refuſed to open their gates, vntill with force of Warres, the walles were battered downe, and the Cittie in the hande of the Emperour to doe what it liked him. The ſouldiors greedie of the ſpoile, were by the gentle and mercifull Emperour, charged not to meddle with any within the Cittie vntill they had licence. The Emperour being charged by the ſouldiors with his promiſe, to kill and ſpoile all, & not to leaue a dogge aliue: Kept promiſe being a Prince, deſtroyed all the dogges of the Cittie, and reſtored againe the Cittie vnto the inhabitants thereof. This noble Aurelian, had rather his ſouldiors ſhould want, then that they ſhould not ſhew mercie, according vnto his cuſtome to the comfortleſſe. Xerxes, the great king of Perſia, with lenitie and gentleneſſe towards his brother Arimenes, with whom before he was a great enemie, made his foe his friend, brought his enemie before, to be his naturall brother then. Porus a famous Prince of India, being conquered by Alexander the great, fearing that pittie might not haue place in the heart of ſuch a great Conqueror, ſought nothing

Zerxes.

Porus.

Bruſonius. lib. 3. cap. 13.

elſe

elſe of Alexander (which willed him to aſke any thing, and he ſhould haue it) but clemencie. This vertue long waited vpon Alexander, vntill pryde the roote of all miſchiefe corrupted his gentle heart, vntill hee was by the Medes and Perſians, perſwaded to be the Sonne of Iupiter: So gentle before, that King Darius did wiſh eyther to conquere Alexander becauſe he might ſhewe courteſie vnto Alexander: or elſe to be conquered by Alexander. *Darius.* Æneas Siluius was woont to vſe the ſaying of Sigiſmonde the Emperour, that happie are thoſe Princes that foſter vp clemencie in Court, and prudent are thoſe Princes that vſe humanitie in their cities. It was no ſmall proofe of humanitie in the Senators of Rome, at the buriall of Siphax King of Numidia, which being taken by the Romaines, and kept in Tiberius houſe according to Marſhall lawe, before hee was raunſomed by the Numidians, died at Rome, where ſuch ſolemnitie, honour, and pompe was ſhewed at his funerall, ſuch giftes giuen, ſuch liberalitie vſed, as if Siphax had died amongſt his owne ſubiects, he might haue wanted to haue ſuch glorious buriall in Numantia beyng their king, as he had in Rome being their priſoner. *Siphax.* That is worthy humanitie, that is ſhewed vnto men in aduerſitie: and that is meere clemencie that is done vnto thoſe baniſhed ſtrangers, as the Romaines ſometime did vnto Pruſius king of Bithinia, who being driuen to exile by his ſonne Nicomedes, came vnto Rome, where humanity and clemency were foſtered, and nouriſhed in the Senate, being mette at Capua (a Cittie ſometime by Hannibal conquered) of Scipio, and Cornelius & brought vnto Rome, not like a baniſhed man, but like a noble Prince, with ſuch triumphes and honor done vnto him, with ſuch paſſing curteſie, and liberalitie of Senators, that though hee was baniſhed Bithinia his kingdome, & by Nicomedes his owne ſonne, yet was he receiued into Rome of ſtraungers, and that to the fame of Rome. *Pruſius.* Thereby the Romanes grewe to that admiration with all people, that for their lenitie, and ſurmounting curteſie, they were of all men beloued: and for their valiantneſſe and magnanimitie, they likewiſe were of all the world

Siphax. ſtored. For as vnto Siphax and Pruſias woonderfull clemencie & humanitie were by the Romanes tendered: ſo vnto Ptholome king of Egypt, being of his owne brother baniſhed, and by the Romans receiued, and reſtored againe vnto his kingdome, the like was ſhewed. Rome then was called the Hauen of ſuccour, the Anker of truſt, the Key of curteſie, whereto all ſuccourleſſe Princes, and noble Captains fledde. Rome flouriſhed then, while pittie and mercy continued: Rome proſpered, while humanitie and clemencie were foſtered: Rome excelled all nations in gentleneſſe and pittie, when Marcellus and Metellus liued, the one Captaine of Siracuſa, the other in Celtiberia. The noble Captaine *Marcellus.* Marcellus was ſo pittifull, that after his ſouldiours had conquered Siracuſa, with great ſlaughter and murther of men, women and children: he mounted vp into a high towre of the Caſtle, and there with teares he lamented the ruefull ſight of Siracuſa, more like to one conquered, then a conquerer: to a Priſoner, then a Prince: ſo that any that ſawe him then, might rather iudge Marcellus a Siracuſan captiue, then a Romane captaine. Happy was Siracuſa (ſith fortune was no better) to happen on ſuch a gentle conquerour, which was not ſo glad for his owne victory, as he was ſorrowfull for the fall of Siracuſa. That renowmed Romane Metellus, beſieging the great citie Centobrica, in the countrey of Celtiberia: when he perceiued their Bulwarkes broken, their Walles ready to fall, and victory nigh at hand, hee began to be mooued with pittie, and mercy poſſeſt chiefe place in his heart, ſo that when the women of the citie brought their children on their armes to craue mercy at Metellus hand, hee auoyded the calamitie and miſery that was ready to fall on Centobrica, ſpared the Cittie, remooued his campe, beyng with pittie and mercy of the ruthfull women, and innocent children quite Conquered. Thus gentle Metellus where hee might haue beene a Conquerour ouer men, hee ſuffered himſelfe to bee Conquered by little Infants. O Rome, happie were thoſe Goulden dayes, wherein through clemencie and gentleneſſe, thou waſt as much loued and honored, as thou haſt beene by

valiant

valiant Captaines tremoled and feared at. Pompeius the great, when Tigranes king of Armenia, being by him conquered, had kneeled before Pompeius face, yeelding his Crowne and Scepter at Pompeius his foote, and himselfe vnto his gentlenesse as a captiue: tooke him in his armes, embraced him, put his Crowne on his head, and restored him to the kingdome of Armenia againe. The like curtesie vsed hee towarde Mithridates king of Pontus, being dead, for his royall buriall, though he knew well the great hatred that Mithridates had fortie yeares against the Romanes, yet in steede of iust reuengement. Pompeius vsed princelie clemencie. The gentlenesse that was then vsed in Rome, yea, betwixt foes, was such, that Iulius Cæsar that valiant Emperour and Conqueror, was as willing to reuenge the death of his great enemy Pompeius, vpon Photina and Ballus, who slue Pompeius and sent his head vnto Cæsar, as L. Paulus was courteous & fauourable to his most mortall foe Perseus. Hannibal, though he was counted the most and greatest enemie that euer Rome felt, yet moued with princely clemencie, he wonne more commendations for the buriall of P. Æmilius Gracchus, & Marcellus three noble Romans, then he wan fame by ouercõming three thousand Romans in field. The chiefe fame that Hannibal was worthy of, was for humanity and gentlenes, as prooued by these two noble Romanes before mẽtioned, whose dead carcasses Hannibal caused diligently to be sought for in the field, & solemnely to be buried with honour and renowme though they were his enemies. And as Hannibal was much commended in Rome, and welbeloued of the Romans, onely for humanitie: so was he feared much in Rome for his prowesse and valiant deedes of armes. Polycrates, that tyrant of Samos, was chiefly commended for his gentlenesse & curtesie shewed towardes women which were the wyues and Mothers of the dead Souldiers, in restoring them vnto libertie, in giuing them wealth to liue, and great charge that no man should doe them any wrong. Agustus the Emperour, when hee beheld in the Cittie Alexandria, the sworde wherewith Marcus

Fulgo. lib. 5. cap. 1. Cæsar.

Hannibal. Val. lib. 5.

Antonius

Antonius slue himself, could not refraine teares to shewe his humanitie: and opening his clemency of nature vnto his enemy, commaunded he should be honorably buried with his deare friend Cleopatra in one graue. Cicero in his first booke of Tusculan, commendeth much the clemency of Cleobolus and Biton, in shewing such loue and obedience to his mother, which being in her Chariot, ready to goe to the solempne feast of the Goddesse Iuno, the horses sodainely died: hauing no other remedy, least their mother should go a foote, yoaked themselues to draw the Chariot tenne miles, to their immortall prayse & commendations. I remember of a history in Patritius, of one Simonides, which for that he was moued with pittie to burie a dead corps, left in the way where no man would put him into the earth, as he was passing with his fellowes ouer seas, that night before they should saile in ỹ morning, appeared vnto Simonides the self same man which he had buried vpon the way, warning him that day not to goe to Sea: so when he should take shipping, hee remembring his dreame, told it vnto his fellowes, desiring them to stay that day: but his company laughing him to scorne, leauing Simonides on the shore, sayled vnto the Seas, where in sight of Simonides, the shippe and all his fellowes were lost.

Simon. The lyke pittie seene in Simon, the Sonne of that valiant Greeke Miltiades, who being elected Generall ouer the Athenians, against the great might and force of puissaunt Zerxes, in the warres of Marathon which was nothing inferiour vnto his renowmed father in prowesse, but farre passed him in clemency and courtesie: a young man for his lenity and pitty, ioyned with valiantnesse, appointed by the people of Athens to encounter with Zerxes, whom his Father Miltiades often plagued: he then at the first time of trying his magnanimity enforced Zerxes, after spoile of souldiors, and victorie of field, to flie vnto Persia: hee was so pittifull that he paied a great some of money, to haue his father Miltiades buried: Which after many conquestes and fawning of Fortune in victories, died in prison, whose death and buriall, proued no lesse loue and faithfulnesse in Simon towards

his

his father, then it shewed euidently the pittie and mercy hee had in redeeming his fathers corpes to be buried. Wherefore that pitifull Emperour Alexander Seuerus, being demaunded what is that, which is chiefe felicity in this world, sayd, to foster friends with benefits and gentlenes, and to reconcile foes with pitty & rewards. Alphonsus, at what time certaine dogges barked at him, tooke a toast out of his cup, and cast it to the dogge, then saying: gentlenes and clemency shall make foes friends. I know not what greater humanitie coulde bee, then was in Vespasian the Emperour, after that Vitellius had killed his brother Sabinus, and had long persecuted Vespasians sonne: being at last subdued, he spared not to shew gentlenes to Vitellius his daughter with a great summe of money toward her marriage. Agesilaus king of the Lacedemonians, after he had the victorie of Corinth, did not so ioye in his conquest, as he lamented the deaths of so many Athenians and Corinthians, and as Plutarch doth witnes, he said weeping: O Greece thou spillest more men with ciuile warres by discord, then would defend thy state against all the world with courage. To vse victory gently, is more famous, then to conquere cruelly. As the Emperor Adrian was wont to say, that Princes ought rather with pittie to say: this I can doe, then with tirannie to say: this I will doe. Augustus that most pittifull Prince, after he had conquered that famous Cittie Alexandria, which the great conquerour Alexander had made, and named it according to his owne name, being mooued with pittie, stirred with mercie, in sight of the Cittizens, which hoped to haue nothing but death, said: for the beautie of your Cittie, and memorie of Alexander; for the loue I haue vnto Prius your Philosopher, and for the pitie I beare vnto you all, I spare vnto you your Cittie, and graunt you life. O sweete sounding words, from a pittifull Prince, not much vnlike his predecessor Iulius Cæsar, his owne mothers brother, who after vanquishing of Pompeius, at Pharsalia, sent letters vnto Rome, of loue professed, of such friendship promised, that though Pompeius was the onely ioy of Rome, the long delight of Ro-

Alphonsus.

Augustus.

Cæsar.

maines, the defender & maintainer of their name, and fame: yet being conuicted, they receaued Cæsar as an other Pompeius, for that he vsed humanitie, & shewed gentlenesse, euen vnto his enimies. For noble hearts ought to contemne cruelty, princes minds ought to abhorre tyrãny. A simple sparrow which to auoid the griping pawes of a hungry Sparhaucke, that would haue preied vpon him, fledde vnto Artaxerxes bosome being in campe, where after long panting aswell for feare, as for wearinesse in Artaxerxes bosome, he said: It is aslittle maisterie vnto a Prince, or commendation to a valiant Captaine to destroy that which of it selfe doth yeeld, as it is a fame vnto Artaxerxes, to kill this poore Sparrowe, that fledde for succour: saying againe, beholding the Sparrow; as I will not betray thee (thou little Sparrow) for that thou hast fledde for helpe vnto Artaxerxes, so will I neuer deceaue any man that will haue confidence in mee. If this pittie of Artaxerxes was shewed vnto a Sparrow, how much more ought Princes to shewe the same vnto men: Antigonus though he was a great enimie vnto Pirrhus, (as Princes be during the time of warre) beeing slaine of a sillie woman in Argos, and his head brought by Alcyoneus vnto his Father, King Antigonus thinking to please his Father much to bring King Pirrhus head, which long had molested Antigonus aliue: yet the King perceiuing the cruell tyrannie of his Sonne, delighting in dead mens heades, tooke the staffe whereon his Sonne Alcioneus carried the head, and in steede of thankes which he looked for at his Fathers hands, hee was well and worthily rewarded with stripes: hee tooke Pirrhus head very honourably, deckt and couered it, and after long looking thereon, he commaunded his sonne Helenus to cary it vnto the kingdome of Epire, where Pirrhus in life time was king, & there to burie it according vnto the custome of the Epirots by king Alexander, his owne brother. The like historie is written in Herodotus, of king Darius, which yeelded thankes vnto those that brought Histeus head, as Antigonus did vnto his son Alcioneus saying: I do as litle ioy to see Histeus head, being dead,

Artaxerxes.

Antigonus.

Plutarch. lib. 27.

Darius.

as

as I do lament much such tyranny & cruelnesse to be in you, who neuer saw king Darius so cruell to any man aliue, as you are cruell vnto Histeus being dead. As Darius was gentle of himselfe, so hee greatly esteemed those that were gentle: insomuch that being at the point of death, euen at that time when he was so weak that he knew not Polistratus that gaue a little water to refresh his heart, said: Whosoeuer thou be I know thee not: and for that I am not able to thanke thee, Alexander shall and will requite thy gentlenes: and the Gods shall thanke Alexander for his clemency and humanity toward my mother, my wife and children, and with that he stretched forth his hand, and saide: Haue me recommended vnto Alexander, and bring him this my right hand, and tell him that Bessus killed Darius, whom thou diddest see dying. Which when it was told by Polystratus vnto Alexander, he much lamented his death, caused his body to be brought with great honour, & precious clothes, and with all solemnitie that might be made vnto his mother named Sisigambis. Thus worketh clemencie and humanitie, that those two famous Princes, Alexander & Darius, two mortall enimies alwaies: and yet not forgetting each others courtesie, at deaths doze either of them in loue with the other. For their humanitie one to another, Darius at his death, repeating Alexanders gentlenesse towards him, and Alexander requiting Darius gentlenesse being dead. The greatest fame or commendation that may happen vnto any man, is to bee counted gentle and courteous: therein are diuers vertues knit & ioined in friendship, as pitie, mercy, wisdome, & affability, with others: so that the property of those men is alwaies, though they can hurt, yet neuer to hinder. As it is proper to an euill man to reuenge: so is it ỹ nature of the good and gentle, to forgiue. Pisistratus shewed both wisdome and curtesie vnto certaine dronkardes, who hauing in their drinke vsed wanton speech vnto his wife, and beyng sober the next morning, came to Pisistratus to aske him forgiuenesse for their lewde talke vnto his wife: hee gently sayde, learne to bee more sober another time. I knowe my

Histeus.

Plutarch. lib. 37.

Darius.

Polystratus.

wife was not out of her house yesterday, excusing his wife wisely, and pardoning them gently. How gently did Alexander Seuerus vse Camillus though he rebelled against him, and by sleight thought to be Emperour of Rome, and for that being condemned to die by the Senate, yet he was pardoned by Alexander? How curteous was Fabius Maximus, to forgiue Marsius one of his chiefe Captaines, his treasons and snares that he vsed against his Maister Fabius with the enemies? Such gentlenesse did Zerxes the great shewe vnto certaine Greekes, who were as espials to viewe the hoste & power of King Zerxes, sent from Athens: and being taken & brought before the king, he not only gently dismissed them without any punishment, but shewed them courteously all his hoste and force of souldiours. The greatest victorie is lightly alwaies gotten by gentlenesse, as Alphonsus king of Aragon, by gentlenesse wonne Careta: Marcellus wonne Siracusa: Metellus Celtiberia, as you haue heard before mentioned. Plutarch reciteth a passing historie of great curtesie and humanitie in King Belenus, toward his sonne Antigonus, who being married to a fayre woman, fell in loue with his fathers wife (for his mother was dead) and his father married the daughter of Demetrius king of Macedonia, named Estrabonica, a young woman of excellent beautie: for this therefore the kings Sonne languished in loue, that he was like to die, vnknowne to his father: which when his father knew of, he caused his owne wife to be married vnto his sonne Antigonus: rare clemencie, and great gentlenesse for a man to giue his wife to please his friend. Pittie accompanieth this excellent vertue (Clemencie) as we reade in holy Scriptures, that diuers good men ceassed not to bewayle and weepe ouer the state of their enemies. I need not heere to recite Pericles the Athenian, who willed that the dead Souldiours should be buried in the warres of Peloponesus, nor of Hannibals curtesie in the warres of Carthage, for the buriall of Romane enemies. But Moses, that man of God brought with him from Egypt, the bones of Ioseph, Tobias, and Machabeus, mercifull men, commaunded likewise

Pericles.

Tobias.

Machabeus.

wise solemne buriall for the dead souldiours. And Iehu king of Israell, caused his enemie Iezabel to be honorably buried. But as white is better discerned by the blacke, then by any colour else, so shal humanitie & gentlenes appeare most excellent in reading the title of tyranny, whereby conferring both togither, the excellencie of the one is manifest, the terrour of the other is odious. The gentlenesse and pitie that our Sauiour Iesus Christ shewed vnto Mary Magdalen, the lewde woman, vnto the prodigall Childe, vnto Peter that denied him, vnto the Theefe that hanged with him, vnto Daniell in the den, to Sidrach in the fire, to Ionas in the water, was nothing else, but examples left for our learning, to bee gentle one vnto another, euen as Iesus Christ was vnto vs all: thus ending as Cicero said of Cæsar, that Cæsar extolling Pompeius being dead, and setting vp his pictures, did extoll his owne name: so that the clemencie that men vse to shew vnto others, doth aduance their owne fame. Iehu

¶ Of sober and temperate Princes, and where temperance and sobrietie were most vsed.

SO much was this noble vertue of Temperance esteemed with ancient people, that they thought the greatest pleasure & the happiest life, was to abstaine from desired meate and drinke. So much was this sobrietie of life commended of learned Philosophers, that Anacharsis that famous Scithian, was woont to write about the painted pictures of Princes, this little lesson, *Rule lust: Temper the tongue: And bridle the bellie.* Whereby the Philosopher diligently perswaded Princes to be temperate of life, to be sober in talke, and to abstaine from filthy feeding. For to subdue appetite, to vanquish lust, to suppresse pleasure, is a worthie conquest. He is a worthie Victour, a famous Conquerour, a puissant Prince, that can ouercome his owne affection. For

euen as Fiſhes are taken with hookes, ſo men, ſaith Plato, are allured with pleaſure. It is the greateſt vertue that can bee in man, ſayeth the Poet, to abſtaine from pleaſure. To auoyde theſe baytes, theſe ſweete pleaſures, wiſe Princes haue lothed banqueating and drinking: in ſo much that Iulius Cæſar, that famous Emperour of Rome, for his ſingular ſobrietie and paſſing temperance, was the verie lampe and lanthorne of Europe, for his abſtinence the onely mirrour of Italy, who by ouercomming of himſelfe, ouercame all Europe. Of this Emperour would Cato of Vtica ſay, (though he was a mortall enimie vnto Cæſar, for that Cæſar vſed the companie of Catoes ſiſter Seruilia) that one ſober Cæſar ſhould ſubdue Rome. His abſtinence was ſuch (ſaith Plinie) that moſt ſildome or neuer would this Emperour drinke wine. Ageſilaus king of the Lacedemonians, paſſing through the countrey of Thaſius, being met with the nobles, and intertained of the people with diuers dainties, & rare bankets, to welcome the king vnto the countrie: notwithſtanding, touched not their dainties, fed onely with bread and drinke, to ſatiſfie the importunitie of the Thaſians. And being earneſtly requeſted, and humbly ſought, and in maner enforced (leaſt he ſhould ſeeme vngratefull, not to eate their meats) he commaunded his footemen and ſlaues Helotes, to feede if they would on ſuch cheare, ſaying: that Princes might not pamper themſelues with dainty cheare and wines, but to vſe abſtinence and temperance: The one is incident (ſayd hee) vnto vice, and ſhame; the other a nourſe vnto vertue and fame: for in eating and drinking, lieth hidden that ſuckyng Serpent named forgetfulneſſe. To auoide therefore gluttonie and dronkenneſſe, which are often tendered vnto Princes, Conſtantius that moſt temperate Emperour, kept him alwaies ſo hungrie, that hee would take of a poore woman, a cruſt of bread to ſatiſfie hunger. It was Licurgus lawe in Sparta, and Zaleucus rule in Locreſia, to abſtaine from fine meate, and ſweet wine, as from an enimie vnto Princes: for wiſe men were woont to ſay, that meate is onely good to expell hunger, and drinke to quench thirſt.

Cæſar.
Plutarch of Cæſars life.
Ageſilaus.
Bruſonius. lib. 3. cap. 1.
Conſtantius.

King

King Cirus in his warres, beyng demaunded of his hoaſt, what he would haue prouided againſt dinner: hyead ſayd Cirus, for drinke wee ſhall not want, (meaning as Amianus ſayth) Water. This vertue of abſtinence was ſo honoured then, that Princes which were giuen to wine, were odious vnto the worlde. A great ſhame it was in Thebes, in Leonidas time, to make bankets. And when Epaminondas, that paſſing Prince of temperance, was willed of a riche Citizen beyng his friende, to come to a Supper, he found there ſuch ſuperfluous cheare, ſuch exceſſe of meate and drinke, that hee ſaide (beyng much offended with his friende) that hee thought he was willed to come to eate like a man, and not to feede lyke a beaſt. This Prince knew the inconuenience of feeding: and againe, knew the commoditie of abſtinence. A number of excellent vertues doe follow abſtinence, as continence, chaſtitie, ſobrietie, and wiſedome. A heape of vices waite on pampering Princes, as gluttonie, leacherie, drunkennelle, and ſuch others. Such was the temperance of great King Porus of India, that hyead and water was his accuſtomed cheare. Such was the abſtinence of Maſiniſſa King of Numidia, being foureſcore yeares old, that he fedde hungerly alwaies, and not daintily at any time Such was the temperaunce of that noble Pericles, and of that Greeke Tymon, that Ælianus in his booke of diuers Hiſtories commendeth the abſtinence of the one, and Cicero in his booke of Friendſhip, extolleth the temperaunce of the other: and ſo ioyntly theſe two noble Greekes did auoide alway banqueating and belly cheare, forſooke and fledde the companie of drinkers, as thinges more noyſome then profitable: more daungerous then healthie: more filthie then friendly. Demetrius king ſometime of Macedonia, and ſonne vnto Antigonus, being much giuen to feeding and pampering of himſelfe, grew to that luſt & leacherie, that being not ſufficed with diuers ſtately ſtrumpets, & curious Courtiſans, as with that renowmed Lamia, famous Criſides, diamond Dama, and ſuch other daintie dames, fell to luſt of a young Gentleman of Greece, of amorous countenance, of paſſing beautie, and

Cirus.

Leonidas.

Epaminondas.

Porus.

Maſiniſſa.

Pericles and Tymon.

Demetrius.

Plutarch, de vita Demetrij.

and of a princely port, endued with seemely shamefastnesse, who came from Athens vnto Macedonia, to serue a Souldiour vnto King Demetrius, who sought diuers meanes to accomplishe his inordinate lust by eating and drinking with this young Democles, and diuersly attempting to haue his purpose, followed him priuily where Democles went a bathing vnto a close chamber, where Demetrius hid himselfe vntill the young man was naked, and then on a sodaine enterprised his lust. But when Democles sawe the King, and perceiued his wicked intent, to auoide the shamefull acte and filthie lust of the King, and to maintaine temperance of life, & euerlasting fame of abstinence, he leapt naked into a great seething vessell, of hot boyling water, and finished his Noble life, with famous death. O renowmed Democles! O vile and shamefull Demetrius! thy death is famous, his life is infamous: thy temperance and vertue commended, his lust and wickednesse, iustly of all men condemned. The like historie doth Plutarch write of Trebonius, a young Souldiour, of a younger Captaine named Lucius, and Nephew vnto ỳ noble Romane Caius Marius. This Lucius hauing a charge ouer certaine souldiours appointed of his Uncle Marius then Generall, hauing a long while deuised meanes to bring his purpose to passe, in accomplishing his lust with Trebonius happened on such a season, that hee found Trebonius by himself alone, and offering violence vnto him, Trebonius vnderstanding his Captaines desire, made as though he should speede, came imbracing him, and thrust him to the heart with Lucius owne dagger, and so slue his Captaine to auoide infamie; which when it came to Marius his eare, that his Nephew was slaine by Trebonius, the cause thereof being demaunded by Marius, and being orderly declared by Trebonius, where as it was thought he should be hanged, drawne and quartered, & suffer most ignominious death, hee was rewarded with a crowne of golde vpon his head, written about with this sentence: This crowne and garland wonne Trebonius by temperance. Had Demetrius King of Macedonia embraced sobrietie of feeding,

Trebonius.

Demo-

Democles, had not beene so famous by abstinence as Demetrius might haue beene renowmed with temperance: Had that Romane Lucius loued continencie, as Trebonius honored chastitie, Trebonius had not had of Marius Lucius his Uncle the prayse, the garland of commendations, and hee so vilde and shamefull a death. Certainely when the people of Athens fed with figges: the Arcadians with Acorns or with Walnuts: the Argiues with Pearsley: the Terinthians with Peares: the Scithians with hearbes, the inhabitants of Carmenia & Meotica, with poore fare: yea, when the whole world fedde with fruites, which our old mother the earth naturally brought forth, before corne was sowne: then kingdomes & nations were ruled by lawe of Nature, to embrace temperance, to honour abstinence, and to obserue chastitie: which since grew to that aboundance and excesse, that the law of God, which was first, the law of nature which was the second, and the lawe of Princes which was the last, could not keep men from excesse of meat, which onely was the cause of sin king of Sodom and Gomorrhe: of the often plaguing of the Israelites, of the iust confusion of gluttons and drunkardes. When the Gymnosophistes of India, fedde onely with Apples, when the Priests of Egypt abstained from flesh and wine, fed with bread and Dyle, when the sages of Persia, fed with fruites and hearbes: then temperance bare rule, then sobrietie gouerned, then abstinence was honoured, then Egipt florished through temperance, and is now spoiled with gluttonie. Then India prospered through continencie & sobrietie, and is now vanquished by dronkennesse and temeritie. Then Persia was famous, and conquered kingdomes by abstinency, and is now conuicted and conquered by aboundance and excesse. Where is learned Athens, famous Sparta, stately Thebes? These while temperance ruled, were feared of all Kings, and are now by meanes of excesse, hated and despised of all Princes. All the while that the Lacedemonians obserued the law of Licurgus in abstaining from braue banquetes and excesse of cheare: yea, when they might not passe vnto Asia, for feare they should be allured and entised

Athens. *Arcadians.* *Argiues.* *Scithians.* *Gymnosophistes of India.* *The priests of Egypt.* *The Sages of Persia.* *Athens.* *Sparta.* *Thebes.*

tised with the sight of the iunkets of Asia, then, saith Cicero, were the people of Sparta so temperate, that the men did neuer sit with women, nor the women with the men. The Milesians made a straight lawe, as Theophrastus doth witnesse, that neyther their wiues, their daughters, nor their maides might taste wine, neither durst any man by the same lawe prayse any wine in presence of women: for wine causeth heat, heat mooueth lust, lust causeth murther. Wherefore wise men write that it is daungerous to prayse three thinges, in presence of people. A man to prayse the beautie of his wife, for feare of fornicators: (for so did king Candaules of Lidia praise his wife vnto his friend Giges, that hee was murthered thereby, and the Queene his wife afterwarde married vnto Giges:) to bragge of his riches and substance: (for so did Sichæus shew his substance vnto Pigmalion King of Tire, which married the Kinges sister named Eliza, and yet slaine by the selfe same Pigmalion, King of Tire, and his owne brother in law:) lastly to commend sweete wine in presence of the people, breedeth a desire vnto lust, and lust vnto death. The famous Romanes for a long while kept a straite order to obserue temperance, that the Ladies and Matrones of the Cittie of Rome, might in no wise be suffered to drinke wine, for abstinence is the onely key of temperance: so straightly was this law lookt vnto, that Eg. Mæcenius slue his owne wife, as Plinie recorderh, for that she loued wine, & was by the law of Romulus made for that purpose, saued from death. In the same place of Plinie it is read, that a certaine Matron of Rome was iudged to die, for that shee had a priuie key vnto a Celler of wine. So nie did they obserue this temperance, that Cato the Censor appointed by law certaine men to kisse the women of Rome, to know whether they smelled of wine by their breath. No man of what degree soeuer he was, Consul, Censor, Tribune or Senator, might drinke wine in Rome, before hee was thirtie and fiue yeares of age. The people of Messaliotica made and ordained, that the women should drinke no other drinke then water. Amongst the Egyptians there was by a lawe appointed

The history of king Candaules.

Sichæus. Iustin. lib. 18.

Plin. lib. 13. cap. 23.

Eg. Mæcenius.

Romans.

Ælianus. lib. 2.

The people of Messaliotica

appointed how much wine their Princes might drinke and no more. The Persians feede onely then with bread, sault, and water. The Prophets of Iupiter in Creet, abstained from flesh and Wine. In Rhodes hee was taken a grosse braind man, that feede on any thing else but on fish. The Lacedemonians were most hatefull vnto those that wart fat by feeding, insomuch that they would punish their owne children with hunger, if they waxed fat, eyther by feeding, or by idlenesse. Thus abstinence was fostred as a nurse vnto chastitie and temperance, then Princes lothed vice, and loued vertue: then they abhorred gluttonie and drunkennesse, and honored abstinence and sobrietie. The learned and sage Philosophers, and men of passing abstinence and sobrietie, being no lesse studious then carefull of temperance, despised banqueats, refused feasts, lothed and defied belly cheare, and being allured of Princes, entised of noble men, sought of all men, forsooke and fledde from the same, saying: wee eate to liue, wee liue not to eate. A golden sentence and worthie to bee obserued. Rather had Diogenes feede and licke dishes at Athens, then to feede daintely at Alexanders table. Rather had that learned Greeke, Noble Zeno, drinke water, and feede poorely as an example vnto his Schollers vnto temperance, to come by abstinence, then to pamper his bellie at Antigonus princely table, to shewe them the way vnto gluttonie and dronkennes. Rather had Plato forsake Dionisius table, then to abstaine from his wonted Philosophicall cheare. This vertue of abstinence was of noble Socrates maintained with bread and milke onely, and learned Homer honoured it with pottage made of hearbes, and ancient Pithagoras with Beanes. Anacharsis, a Scithian Philosopher, being demaunded of his estate how hee feede, how he did lie, and how he was clothed, answered: I feede on hunger, I lie on the ground, and am clothed like a Scithian. The famous Athenian Aristides, at what time King Dionisius made suit for his daughter in marriage, though hee was a puissant Prince, a mightie king, yet for his gluttonie and prodigall drinking, for his tyrannie and excesse, Aristides, who abhor-

The Philosophers of most continencie.

Diogenes.

Zeno.

Plato.

Socrates.

Homer.

Pithagoras.

Anacharsis saying.

Plutarch lib. 22.

Aristides.

red such vices in Princes, soberly and temperately answered: that he had rather kill his daughter with his owne hand, then to giue his daughter in marriage vnto Dionisius. So odious vnto good Princes was that excesse of eating and prodigall drinking, and so highly esteemed was abstinence and temperance, that in Athens a long while in the Temple of Ceres, of all the lawes of Triptolemus, three onely commaundements, as Zenocrates sayeth, were highly obserued. The first their Goddes to bee worshipped, the second, their parents to bee honoured, and the third to abstaine from flesh and feeding. O most temperate lyfe, when abstinence was obserued! O most golden worlde, when neither wine nor banquets were knowne! then chastitie was honoured in the Temple of Vesta, then temperance frequented the Capitoll of Iupiter, then lust knew no way to the pallace of Cæsar, then abstinence walked in the market place, then all Rome was chast. Then Rome triūphed, when kings were depriued for leacherie towarde Lucretia. Then Rome merited fame, when the princely office of *Decem viri* was put downe for the rape of Virginia. When Scipio Affricanus had ouercome the famous Cittie of Carthage, & Numantia, he was not so valiant by his great and renowmed conquest, as hee was famous by abstinence: for when hee triumphed as a valiant Victor, a certaine noble younge Virgine, for her passing beautie and great admiration of person, was presented vnto Scipio as a rare gift, whose beautie and excellence though Scipio a long time was amazed at, yet hee respected abstinence, as a thing belonging vnto a Prince, specially vnto a conquerour, who hauing ouercome kingdomes, and countries, was not to be subdued by lust: hee trusted not his souldiors to guide and garde this Virgin, but with his presence, brought her home to her Father vnto Campania, saying: were it not that I am a Conquerour, I had not beene able to bring thy daughter home. A greater conquest surely it was of Scipio to ouercome himselfe, then to subdue Numantia, or Carthage. That lesson worthie of a Prince he learned of Alexander the great, who thought it a shame vnto a conque-

Vestas temple.
Capitol.
Scipio Affricanus worthie commendations.
Gellius. lib. 6. cap. 8.

rour

rour of men, to bee conquered by women: and though in diuers authors and places, this Prince is noted a glutton and drunkard, yet of woonderfull abstinence towards women, which is rare in a drunken Prince. For when Alexander came vnto Illyria, vnto the Temple of Iupiter, where hee sawe a passing fayre women, of comely beautie: bewing still the comely state of her person, and feeding himselfe a long season with the sight thereof, his counsellour and great friend Ephæstion, perceiuing that Alexander was taken in the Briers of beautie, saide: It is not meete that Alexander should want any thing that he wisheth for, to whom Alexander answered: neither is it an honour vnto Alexander that ouercame all men, to be ouercome by one woman. The modestie and continencie of Princes haue beene such, that they refused the companie of their owne wiues, and went to wilderneſſe solitarily to liue, to auoide the occasion of lust, & to embrace the cause of temperance, as Amœbeas and Dionysius surnamed Histrio, being married both to faire women. Clitomachus was of such modestie, that hee might not abide in place, whether he were at supper, or elſe where filthie talke was ministred, but hee would auoide the place and the person as Plinie saieth, where any incivilitie was: and true it is, ill language corrupteth good manners. I read in Valerius, a worthie Romane Historie of one Spurina, a young gentleman of the Cittie of Rome, whose amorous countenance, woonderfull beautie, and passing state of person, surmounted all the Ladies of Rome: but hee was not so beautifull outwarde, as hee was modest and temperate inward: and least hee should seeme with his outward beautie to enflame the Romane Ladies and Virgines of the Cittie to lust, he so deformed his bodie, and mangled his face with his owne hand, that from the fayrest creature that was in Rome, he became the most deformed man in all the world, insomuch, that all Rome knew him not. Spurina is more famous by his modestie therein, then he is now renowmed for his beautie: the one passeth like a flowre in short time, the other without prescription of time hath immortall fame. Men haue beene in

Alexander abſteined from women.

Ælianus. 3.

Amœbeas and Dionisius forſooke their wiues to liue temperately.

Clitomachus.

Spurina.

the world that subdued lust, ouercame themselues: yea, and though attempted with great allurements, yet temperance saued and preserued them: as Valerius saith that Phrine, a
Zenocrates. passing fayre woman, came vnto Zenocrates, the Philosophers bedde, and being all night in bedde with him could not winne the Philosopher with all her trickes to venery: and the next day being demaunded where shee lay all night, with an image of a man she said, or with a mans picture. The like
Socrates. doth Xenophon report of Socrates, though he were married to two wiues, that on a certaine time Socrates being in talke with a renowmed and famous Courtesan named Theodota, a woman of great braggs, & boasting much what she could doe vnto princes before Socrates, saying that she could make
Ælianus. lib. 13. any to come from Socrates vnto her, and that Socrates could not make any of her men to come vnto him: it is no maruell said Socrates: for to drawe men to vice is most easie: and to drawe them vnto vertue is most hard. I might heere bring forth diuers histories for the proofe of modest and temperate princes: to auoid prolixity of reading, & to embrace compendious histories, I omit to speake further of men, I wil turne my stile vnto women, where such infinite numbers appeare in histories, that I will touch but two or iii. for that I should
Lucretia. be ouercharged otherwise. The chast life of Lucretia, & no-
Sophronia. ble temperãcie of Sophronia, two noble Matrones of Rome, the one rauished, to requite the tyranny of the Emperor Tarquinius, by whom she was deflowred, after that she made her husband priuie that his bedde was defiled by Tarquin, slue her selfe with her owne knife: the other in like sort because shee could not resist the violence of Decius, to make Decius more odious, & his deed more shameful, ended her life as Lu-
Medullina. cretia did. Euen so Medullina being oppressed by her Father in the darke, got his ring from his finger to know him in the morning, who had so villain-like deflowred her virginity in the night: which when shee knew by the ring that it was her owne Father, she spared not to reuenge her dishonour with the death of her Father: and for that shee little esteemed her owne life, her honestie being stained, with that knife

that

that she slue her father, shee also killed her selfe, as a witnesse of her owne trueth, and proofe of her honest life. This hath made Rome famous: how well was temperancie regarded in Rome when Virginius slue his daughter Virginia, for that shee was defloured of Appius Claudius? So greatly was it esteemed, so highly honored, & so straitly lookt vnto, that Sempronius slue Gallius, that Ceruius gelded Pontus the Romane, both being taken in adulterie. How happie and renowmed was Rome, when Sulpitia Paterculus daughter, and wife to Fuluius Flaccus, the lampe of Rome, & lanthorne of the world, preferred for his temperance, by the verdite of Sibilla, to excell all Asia, and Europe? The like temperance proued by Cibeles the mother of all the Gods to be in Claudia, that heauen and earth extolled the name of Rome. Was not then temperance honored, when Virgins and young women bought temperance with death: some killing themselues, some burning, some drowning, and thus by death their liues were knowne. Hippo, a woman of Greece, saith Valerius, that trauailing vnto Rhodes on the Seas, perceiuing the Marriners to be greedie & readie to spoile her honestie, vnderstanding that they went about to defile her temperate and chast minde, to auoide their purpose and filthie lust, leapt from boorde into the surging seas, whose terror she contemned, lesse fearing to die, then willing to liue, as a women stained & corrupted: what way findeth not modesty of life to requite shame: How escapeth dishonestie & lust of euill life frō the snares and baytes of temperance: Timoclea, a woman of Thebes, being violated by a certaine Prince of Thracia, against her will, requited this Prince, and eased her molested mind after this sort saith Sabellicus: she went in an euening vnto this Thracian Prince, & tolde him priuily, if he would follow Timoclea, shee should bring him where such store of substaunce and such wealth was hidden, as would make him the richest Prince in all Asia: to whom he greedily consented, went willingly and gladly, (thinking to speed of one thing, he found another thing) and being brought vnto a deepe Well, she said: In this well there is infinite treasure:

Virginius slue his owne daughter. *Sempronius.* *Cerunus.* *Sulpitia.* *Plini. lib. 7. cap. 35.* *Claudia.* *Hippo.* *Timoclea.*

but

but when he stoupt to looke vnto the bottome of the Well, she threw him in headlong, & a mightie huge stone she rould after him. Atalanta was the mirrour of all Ladies, a second Diana, refusing the companie of men, liuing in wildernesse, abstaining from worldly pleasure, and ending her life in pure Virginitie in the desarts of Arcadia. Sith I may better beginne and sooner ende, with alledging kingdomes, & countries for a proofe of temperance, follie it were in so large a scope, in so ample a matter, to deale with particuler Histories. Therefore to begin with women of Teutonica: temperance was there so much esteemed, so wel thought off, that the women hearing their husbands to be slaine and taken captiues by a valiant Romane named Marius, then Captaine for Rome, they came kneeling before him, besought him courteously & humbly, sith their husbands were slaine, as women willing to lead a chast life, that they might goe and serue the Vestall Virgins in Rome, to auoide the greedinesse of Marius souldiers, and there to end the rest of their liues in seruice of Vesta: but being denied of Marius, cleane contrarie vnto a Romane heart, and to a noble Gentleman: the next night following, the women of Teutonica hanged themselues, least they might be a prey vnto the Romane Souldiors, to be defiled by vnchast dealing. The like did the fiftie virgins of Sparta, going a Pilgrimage to Messena, and certaine hookes and baites being set of purpose by the Gentlemen of Messena for their virginities, and now ready as they were appointed euery one of them being then maides, to bee made women that night, they all preuented it with death, choosing rather to loose life honestly, then to liue shamefully, knowing what reproch and infamie it would be vnto Sparta, and to all the countrie of Lacedemonia, if they esteemed life more then honestie: so killed themselues being Virgins to honour their countrie, and to defame Messena. Hence proceeded terrible and long warres betwixt the Lacedemonians and Messenians, to the last confusion, and vtter destruction of the countrie of Messena: and these warres continued tenne long yeares, wherein the Messenians shamefull intent

Teutonica.

The 50. virgins of Sparta.

was

was requited with a sharpe reuenge. We reade of a passing good historie of Alexander and king Amintas sonne, brother to king Philip of Macedonia, which when he perceiued the Embassadors of Persia to waxe wanton with his sisters, and desirous to do villanie vnto the king his father, promised the Embassadors that they should accomplish their lust and pleasure with fairer Virgins then those were, which the Persian Embassadours would medle with: they being glad of the promise, expecting the time and their comming, being then in their beds readie for them, Alexander to note such villanie, and to open the same vnto others, caused certaine young men to array themselues like women, and such a night to goe vnto the Persians, as though they should seeme to bee women, and to bring either of them a knife priuilie: and being in bedde, they were commaunded by Alexander to kill the Embassadour, and his companie. Megapirus, when he heard that his Embassadours were slaine in Macedonia, waxed mad a long time, and readie to raise warres, vntill hee had vnderstanding of the cause and order of their deaths: for Alexanders temperance therin he married Amintas daughter Alexanders sister. This is the sacrifice that the Priests of Isis did vse, to abstaine from flesh and wine: this is the temperance that Numa Pompilius shewed most often in Rome, from women and wine to abstaine. This abstinence vsed Sara the daughter of Raguel to doe her feates: this vsed Iudith, to haue Holofernes head off: and this vsed Queene Esther to king Ahasuerus. Worthie examples wee read of Kings sometime, that being most thirstie, refused to drinke, as Alexander the great, before he fell amongst the Persians to dronkennesse, was so temperate that hauing a cup of water brought vnto him in his extreame thirst, would not drinke the same in the sight of his souldiours, least the sight thereof should augment the thirst of his souldiours, being most thirstie alreadie. Cato Iunior, leading a great host of souldiours ouer the hote sandes of Lybia, hauing no drinke nor water nigh them, waxed so thirstie, that when one of his souldiours brought him in his head-peece a draught of water by

Patritius li. 2.

Isis.

Numa Pompilius.

Alexander.

Cato.

chaunce, he would not drinke himselfe and leaue his souldiours thirstie, but threw the water downe vpon the ground, because he might imparte their thirst with abstinence, which was much eale vnto the souldiours, to see his temperance one way, and his humanitie another way, and they felt their thirst much thereby allwaged. *Dauid.* King Dauid being besieged by the Philistines, was desirous to drinke of the water called Bethlem, some stout souldiours of his, named Eleazarus, Iesebes, & Semera, ventured life for ỳ kings sake through the enemies: but when the water came, Dauid drank it not, as one that could abstaine from that he liked best: but because it was brought with great perill, hee offered that water as a sacrifice vnto God, for the three Souldiours that ventured their liues for it. A great vertue to abstaine from that which a man liketh best: and great temperance there is in abstaining. Romulus being bidden to supper to a citizen of Rome, drank no wine all supper time, but two or three drops after supper, vnto whom the hoste spake merily: *Gellius. lib. 2. cap. 4.* Romulus said he, if all men would drinke no more then you, wine would be nothing esteemed: to whom Romulus answeared soberly and said: wine would be more precious and deare if euerie man would drinke as I did, for I drank as much as I would: and if all should do so, wine would be scant. Noting his temperance in a litle, and the gluttony of the most part in drinking. Hannibal, Scipio, Mithridates, Fabritius, Sempronius, and Papirius had no lesse prayse for their temperance in abstaining from offred pleasure, then fame for their victories & triumphes.

¶ Of Taciturnitie and Silence, and of the vertue and commoditie thereof.

SOcrates, a famous Philosopher, and Maister vnto that noble and diuine Plato, was woont to charge his Schollers to honor and to embrace these three excellent vertues: Silence of tongue, shamefastnesse of countenance

nance, and wiſedome of heart, places appoynted moſt fitte for ſuch noble vertues. The wiſedome of a foole lieth in his tongue, which is the keye of his councell: and the tongue of the wiſe lyeth hidden in his heart: for of the aboundancie of the heart the tongue will ſpeake: ſo that ſilence in tongue is a proofe of wiſedome in heart. Wherefore that learned Philoſopher Zeno, ſaid, that nature appointed two eares to heare much, and one tongue to talke little. *Zeno.* In ancient time the Egyptians thought ſilence ſuch a vertue vnto people, that they cauſed an Image to be made, ſaieth Plinie, with her finger on her mouth, and a table written on her breſt with this ſentence: *Heare, ſee, and ſay nothing*, to repreſent ſilence. *Egyptians.* The renowmed Romans ſo eſteemed ſilence, ſaieth the ſame Plinie, that ſhee was ſacrificed vnto, once a yeare in Rome, imitating ꝑ old Egyptians, erecting vp an Image naming the ſame Angerora, as a great goddeſſe for the purpoſe to honour for ſilence ſake. *Romanes.* The Perſians honored nothing ſo much as ſilence, and hated nothing ſo much as inordinate ſpeech. *Perſea.* The famous Lacedemoniãs, had ſilence in ſuch reuerence, that their wiſe men named Ephori, at what time they met in places to be merry, fearing in drinke to forget ſilence, the Signiours ſhould ſpeake to the companie before they ſat downe at drinking, pointing vnto the doore with his finger, ſaying: Let nothing done or ſpoken at this table, paſſe yonder doore. *Lacedemonians.* O worthy order, and renowmed law, to thinke of that before ſitting, that ſhould doe them no harme after riſing. The Lacedemonians vſed ſuch ſhort ſpeech, that when one demaunded of Charillus, why did not Licurgus appoint more lawes then hee did vnto his Countrie: hee anſwered, to fewe wordes, fewe lawes will ſerue. The ſilence of Mary Magdalen, and the woman found in adulterie, pleaſed much God, for that they went not with words, but with ſobs, ſighes, and ſilence they came to Chriſt. Better ſaith Zeno, it is to fall from foote or horſe, then to lie in tongue. Euen ſo the learned Athenians helde ſilence in ſuch eſtimation, that though Athens, was counted the well of wiſedome, the flower of Philoſophie where all the world came to learne to *Athenians.*

speake: yet learned they silence also: in such sorte, as that
Themistocles worthy Greek Themistocles, after what time he was banished Athens, and enforced to goe into Persia, where hee was much esteemed, and honorably receiued: beyng intreated of the King to shewe the state of his countrie, hee besought the king to graunt him one yeare to learne the Persian tongue, and then the king should be certified in all pointes that hee would demaũd of Themistocles. O famous Greeke, though banished from Athens, yet obserued he the lawe of Athens, forgot not silence, which was so honored in Greece, but knew he was in Persia, a place saith Curtius, where silence was so magnified, that sharpe punishment was prouided for talkatiue persons. The people of Sparta were noted as men giuen most vnto silence, hating so superfluous wordes, that when the Embassadours of the Abderites, as Plutarch maketh mention, had made a long and a tedious Oration before Agis king of Sparta, & after much time spent, & many words
Sparta. in vaine bestowed (as vaine bablers doe) taking their leaue from Agis, willing to haue an answere to theyr King of Abderites: salute your King (saieth Agis) from me, and tell him, as long as you spake, so long helde Agis his peace, letting them to vnderstand of theyr much follie in babling. The like answere receiued the Embassadours of Samos, after a long Oration and tedious talke, of Cleomenes King of the Lacedemonians, saying: the first part of your Oration I forgot, the second part I vnderstand it not, and the third part I doe not well allow. The Tayler is not expert that maketh Hercules hose to a childes legge, neither can that shoomaker bee good saieth Agesilaus, that frameth Titormus shooe to little Molons foote: neyther may hee bee counted wise that speaketh much to none effect. Wherefore the first
Pythagoras. thing which that ancient and learned Pythagoras taught his Schollers, was carefully to keepe silence. It was Pythagoras lawe, that none of his Schollers might speake any thing in fiue yeares space after their first comming vnto Schoole. Pithagoras was no lesse carefull to teach them silence, then it was painefull for them to learne silence. Most

harde

harde and moſt difficult, is that ſilence vnto a young man, that one Meſſius vſed, who pined & tormented himſelfe three yeares as Plinie ſaith for ſilence ſake. But Simonides ſaid ſometime to a ſtill man amongſt a number of wiſe men: If thou be a foole ſaid hee, thou doeſt the part of a wiſe man to holde thy peace: but if thou bee wiſe, thou art a foole that thou doeſt not ſpeake to wiſe men, and ſo I end: ſilence in a foole is great wiſedome, and ſilence in a wiſe man is meere folly. Cleanthes therefore being deſired of a Gentleman, ſome ſhort wiſe ſentence to inſtruct his ſonne withall, ſaide: learne only this word to thy ſonne: Σιγα, that is ſilence. That noble and renowmed philoſopher Zeno, at what time he had prepared a banquet in Athens, to receiue the Embaſſadours of Antigonus, king of Macedonia, where certaine learned Philoſophers, and eloquent Orators were preſent: after many large and ſubtill diſputations, and great oſtentation of Rhetoricke betwixt them had at Supper, Zeno being demaunded of the Embaſſadours why he kept ſilence all that while, anſwered: that to keepe ſilence is greater knowledge then to ſpeake, for ſilence ſaid Zeno is moſt difficult to obtaine, and moſt hard to keepe, and therefore moſt rare to be found. A Gentleman in that company then named Agatho, hearing Zeno ſo commende ſilence, being no leſſe deſirous to learne ſilence, then being learned to keepe, prepared a great ſtone, and helde it in the roofe of his mouth three yeare, to auoid idle words and ſuperfluous talke, and to learne ſober ſilence, and vertuous taciturnitie. Alexander the great, when his mother Olimpias did ſend letters from Macedonia vnto India, where then he was at warres, wherein were written much concerning the ſtate of Macedonia, & great complaints made of Antipater, with diuers more ſecrete counſels ſealed, hee reading theſe newes, his friende Hephæſtion, who knew all the ſecretes of Alexander, looking and reading the letters with the King vnto the ende, Alexander tooke his ſignet from his finger, after peruſing of theſe letters, ioyned it cloſe vnto Ephæſtions mouth, ſaying: Sith in friendſhip you faile not, in ſilence breake not. A ſhew of ſilence in Alex-

Meſſius. lib. 28. cap. 6.

Zeno.

Alexander. Plutarch. in vita Alex.

ander honored: but of Princes which honored silence, Iulius Cæsar most esteemed the same: hee may iustly chalenge for sobrietie in drinking, and modestie in talking, the garland of prayse: Who after long warres with Pompeius the great sometime his especiall friend, yea, and maried to Iulia Cæsars daughter, being conuicted in Pharsalia, and enforced to flee vnto Egypt, his treasure, substance, and wealth, beeing brought vnto Cæsar in a great Cheast, where diuers sealed letters & great counsels found in Cæsar, which he neuer opened for silence sake, tooke them al together and threw them into the fire, for that all men might learne how much hee esteemed silence: this done vnto Pompeius at Pharsalia, and the lyke vnto Scipio at Theseus, he said vnto his soldiours, that it behoued a Prince to finde out friendes, rather then search out foes. The noble Emperour knew well by reading of Pompeius letters, he might be mooued to diuers iniuries, by opening of Scipio secrets, hee might accuse diuers wrongfully: therefore hee had rather purchase by silence friends, then by breaking of counsell moue enmitie.

Cæsar.

Plutarch in Cæsars life.

How sure & safe is the reward of silence, histories of Greeke and Latine can well report. Had Calisthenes followed the counsell of his Maister Aristotle either merily or neuer to speake vnto a prince, he had neuer found fault w̄ Alexander, by speaking to anger Alexander, & to harme himselfe. Had not learned Seneca so reproued ẏ Emperor Nero & tyrant of Rome, with words, he had not beene rewarded with death. If the Poet Neuius had not written his mind vnto Metellus: If Chius had not beene familiar in talke with king Antigonus, they had saued life by silence, where they purchased death by talking. Therefore Phocion that Greeke, whom sugred Demosthenes called the razor of Athenes, was alwayes afraide, as Pintarchus saith, least any sodaine sillable or foolish worde might escape his tongue imprudently. So that silence gaineth lyfe, and wordes causeth death, as Linus the auncient Musition, at what time with Hercules hee found fault, for that hee was Linus Scholler and taught by him on instrumentes, for wordes speaking of

Calisthenes.

Seneca.

Neuius.

Chius.

Phocion.

Linus.

Linus

Linus, vnto Hercules, he was slaine of his owne Scholler, so that silence vnto Princes is most necessarie. O noble silence, O rare vertue, O most woorthie Iuell, thou hurtest no man, thou betrayest no bodie, thou deceiuest no friende. Philippides a noble man of Athens, which for his singularitie of learning, and dexteritie of witte. King Lisimachus made most account of, most desirous to please him, most readie to aduaunce him vnto honour, willed him to aske what hee would, & he should haue it: Philippides most humbly kneeling vpon his knees, besought Lisimachus ỹ king in any wise not to open his secrets and counsell vnto him: The king demaunded the cause thereof of Philippides? because said he, I know not whether I am able to keepe counsell or no. How much it repugneth the nature of man to keepe silence, Cicero in his booke of Offices doth manifest the same, for were it possible, saith hee, vnto man to ascend vp the skies, to see the order of the bodies superiours, and to viewe the beautie of the heauens: vnsweete were the admiration thereof, vnlesse hee might shewe it vnto others. And againe he saith: There is no such ease vnto men, as to haue a friende to whom a man may speake as vnto himselfe: letting to vnderstand the griefe of silence, and that nature loueth nothing which is solitary. It may seeme so that silence one way is not beneficiall, as it is another way most grieuous, as proued by the history of Secundus ỹ Philosopher, who hauing companie with his owne mother in the night time, either of them most ignorant of the other, his mother in processe of time hauing knowledge thereof, for verie griefe and sorrow slue her selfe. The Philosopher likewise hauing vnderstanding of his mothers death, knowing the cause thereof, knewe not what to doe for that he was ashamed of the filthy acte one way, and most sorrowfull for the sodaine death of his Mother another way: to dye, to hange, to burne, to drowne himselfe hee thought it too short a torment for so haynous a fact, knowing his mother being a woman, staied not nor feared not to kill her selfe, to ease her sorrowful heart, but he being a Philosopher, it stood him vpon to find out the painefullest torment in all

Brusonius. lib. 1. cap. 5.

Secundus.

all the world, to plague him iustly for his grieuous offence: he vowed vnto God neuer to speake one worde during life, such plague or torment hee thought was most odious and paynefull vnto nature, and thus by silence to consume life. Sith silence is such a burning disease, so heauie in the heart of man, so hard to keepe in, so dangerous to vtter out, how worthie of commendations, how merite they the fame and praise, that can rule their tongues and keepe silence? Therefore a noble Senator in Rome sometime, brought his eldest sonne named Papirius, vnto the Senate house, to heare the councell pleading, the sage Senators determining lawes, charging him what euer he should heare in the house amongst the wise Senators, to keepe it in silence: for the order was in Rome, that a young man should say nothing vnlesse he were a Consul, a Tribune, a Censor, or such like officer, whereby he might speake, This young Papirius on a time being sore set on of his mother, and charged of her blessing to tell the cause and businesse that the Senators had, so often to come together: thus the young man being threatned, waying his fathers charge to auoide words one way, and his mothers displeasure to keepe silence another way, said: Sith you are so importunate mother, to know the secret of the Senate, you must keepe counsell, for I am charged therewith. There is a hard hold, & a great election in the Senate house to agree on this conclusion, whether it be more expedient for one man to haue two wiues in the Cittie of Rome: or one woman to haue two husbands, and most like it is, that the election goeth with the men. Straight waies shee went into the Citie, certified the Matrones and women of Rome what the Senators were about to consult, appointed certeine of them to accompanie her the next morning vnto the Senate, where when she came, as one dismaide, began to declaime against the purpose and decrees of the Senators, prooving what inconuenience might rise for a man to haue two wiues, laying before them the dissention that should be in that house where two women were married vnto one man, and what comfort and consolation, it were for one woman to haue two husbands:

Papyrius.

husbands: the one to be at home in Rome to see his children brought up, and to see the Cittie defended, when the other should be farre from home at the warres in other countries. The Senators being amazed at her talke, not knowing what it meant, and all the whole Senate astonied at the womans presence, young Papirius demaunded licence to speake, which being graunted, hee declared orderly the cause of her comming, how and after what sort, as is before mentioned. The Senators commended much Papirius wit, aswell for his obedience to his Mother, as for silence towarde the Senate, they recompensed his silence and secret wisedome with a Consulship of Rome. Silence was so observed in Rome, and honoured of Romanes, that Demetrius the Philosopher, would often say, that the birdes can flee where they will, and the Grashoppers sing where they will: but in the Cittie we may neither do nor speake. Euripides, a learned Greeke hearing it obiected that his breath did stinke, answered nippingly the partie, saying: so many things haue so long beene hidden in my heart, that being putrified they stinke. I would all men had such a breath, that by long keeping of silence, it might taste thereof. Cato the wise Romane perceiued the commoditie of silence to be such, that one of the three things (as he himselfe would say) that he most repented him of was, to tell his counsaile vnto an other. Plinie doth cõmende of all men, one man named Anaxarchus: of all women, he praised one woman named Læna, whom the tyranny of Nycocreon with all the torments and punishments that he could possibly deuise, could not enforce to speake that out, which they thought good should bee kept in: but Anaxarchus chose rather to die by torments, then to breake cõcealed wordes, saying and spitting in the tyrant Nicocreons face: spare not Anaxarchus carkasse, thou troublest no part of my minde. Epicharis amongst other Conspiratours, against that cruell Nero, shee beyng diuersly tormented to shewe and to open the Treason against Neros person, would by no meanes breake Counsell, as Læna for all that tyrannie vsed towards her, would not betray the secretes of Harmodius

Demetrius the Philosopher.

Euripides.

Cato.

Læena.

Anaxarchus.

and Aristogiton, which onely was the cause that shee had her
Pompeius. picture erected in Greece. Euen so Pompeius the great, be-
ing sent as an Embassador from the Senators, & being char-
Val. lib. 3. cap. 3. ged by the king named Gentius, who preuented Pompeius
in his message, to declare to him the secrets of the Senators
and councell of Rome, hee stretching forth his arme, held his
finger in the flame of the candle, saying: when I draw my fin-
ger from the candle, I will breake the councell of the Sena-
tors, and so stedfastly he helde his hand, and so long, that king
Gentius wondred no lesse at his patience, then he honoured
him for his silence. O rare silence! O passing patience! and
Isocrates. that in a Prince. Isocrates an excellent Orator sometime of
Athens, least he should bee ashamed of his schollers by their
speech & talke, (for tongues bewray the heart) he would neuer
receiue vnto his schoole, but those that would pay double
hyre, first to learne silence, and then to learne to speake, and to
speake nothing, but that which they knewe most certaine,
and that which of necessitie must be spoken: this was the or-
der of Isocrates Schoole. Yea silence was of such dignity,
of such estimation, that it possest place in princes hearts, that
Tiberius. Tiberius Cæsar Emperour of Rome, would often say, that
Princes ought not to impart their secretes, nor to make a-
ny priuie to their counsell, considering how harde is silence
to bee obserued: silence was of such credite and of such force,
Metellus. that Metellus vsed to be so close in the warres of Macedo-
nia, that if he knew his owne coate to be priuie to his secrets,
hee would straight cast of his coate and burne it. For in him
to whom secretes of life are reuealed, in the same also is
daunger of death: for in committing secret, is life & death
also committed. Had not that famous Hercules, the Impe
of great Iupiter, and Offspring of the Goddesse, reuealed
his counsayle and opened his heart vnto his wyse Dianira:
Had not that mightie Sampson, so greatly in Gods fa-
uour, that he was a Iudge in Israell, sheweth his secrets vn-
to his wife Dalida, they had not been conquered by two wo-
men, whom Serpentes, Dragons, Lyons, yea, all the whole
worlde could not annoy. (The iust punishment of Princes

for

for friuolous talking.) Conquerours of the worlde, of kingdomes, of countries, and yet conquered by a woman: yea, by a lesser thing then a woman, a little member neuer seene, but alas, too often heard, the tongue onely. Tantalus is punished in hel, for that he opened the counsell of the goddes, after this sort. Dainty meats, pleasant wines before his face, and yet may he not touch them, hauing sight of all things, & yet talking nothing, the hungrier he is, the better and brauer his banquet shines before him, the more desirous he is to eat, the further hee is from his victualles. Ixion for his telling of tales vpon Iuno, is no lesse tormented in turning of his wheele in hell, then is Sisiphus in rowling of his stone, or Danaus daughters in filling of their emptie Tubbes. The payne of Prometheus in Caucasus, the punishment of Titius is duely appointed, and of the Goddes, say the Poetes, prouided truely to those that bee braggers and boasters of secretes. I must not in this place forget a woorthie History of King Demetrius, Antigonus Sonne, which being sent by his father vnto Pontus where Mithridates was king, being sworne by his father to keepe counsell, of that which a vision mooued him, that he sowed gold in Pontus, & that Mithridates should reape it: was therefore commaunded with his army to passe vnto the kingdome of Pontus, and without any word to kill Mithridates. His sonne Demetrius very sorry for the great friendship which was of late sprong betwixt Mithridates and him, obaying his father, went vnto Pontus, commaunded his people to stay vntill hee went to know where Mitridates was, who when hee came in place, hee wrote with the ende of his speare vpon the earth in dust: Flee Mithridates, and straight turned vnto his souldiours, spake nothing vnto the king according to his othe for keeping silence, but wrote a warning to flee, whereby hee kept his fathers counsell one way, and maintained faithfull friendship towardes king Mithridates another waye. *Tantalus.*

A younge man of Helespont prating much in presence of Guathena a strumpet in Greece, she demaunded of him whether he knew the chiefe Citie of Helespont, to the which the

young man said: yea forsooth: What? mee thinketh you know not the name of it, for it is Sigæum, which is the Citie of silence, a meete taunte for such vaine praters. Ælianus doth write, when the Cranes from Sicilia take their flight to flee ouer Mount Caucasus, they stop their mouthes with stones, to passe with silence the daungers of the Eagles.

¶ Of liberalitie and liberall Princes.

TO deface further the vice of auarice, I meane to shewe the vertue of liberalitie. To put the churlishe couetous out of countenance, I will extoll the liberall, which in taking is shamefast, in giuing ioyfull: for a measure in taking and in giuing, is the true nature of liberalitie. Neither can hee that taketh all thinges, though hee giue much be named liberall in nothing. *Agesilaus.* Agesilaus king of the Lacedemonians, so obserued the lawes and rules of Licurgus, that he was wont to say vnto the citizens of Sparta, that giftes are more dangerous sometime to be receiued, then hurtfull to be refused. *Phocion.* Which Phocion, the whole credite of Athens, at what time Alexander the great had sent him great giftes, wealthy presents, Iuels, and treasures from Persia, did shew a true example thereof in refusing the same, saying: I will not learne to take, least I forget to giue. *Zenocrates.* The like answered Zenocrates the Philosopher to the selfe same Alexander, when that hee did sende great summes of golde and siluer for loue and affection vnto Zenocrates, hee sayd he wanted neither gold nor siluer: which when it was tolde vnto Alexander, he said: hath Zenocrates no friends that want money? Alexander hath more friends then either the substance of Darius, or the wealth of Persia can suffice. A question to be demaunded, whether of them both was more liberall: the Prince in giuing, or the Philosopher in refusing. When certaine Embassadours of the Samnites came vnto Rome, and being at Fabritius house at soiourne, they perceiuing

perceiuing the liberalitie of Fabritius to be such, as it were pitie wealth should want to so noble and franke a gentleman, at their returne from Rome vnto their countrie, not forgetting the free dealing of Fabritius at Rome, these Embassadors minding to gratifie Fabritius with the gold of the Samnites, sent gifts and presents very rich vnto Rome for their noble entertainment: which were refused, with an answere that Fabritius had rather rule and goueme them that were ruled by gould, then to be subiect vnto gould: alleaging the answere of M. Curius vnto the Embassadours of Macedonia, offering large gifts and treasure after the like sorte, that to possesse much is no wealth, but couetousnes: to desire nothing, and to giue, is perfect wealth and liberalitie: A sound proofe of two liberall Gentlemen. When such ruled Rome, then the Romaines excelled all the worlde, franke and free vnto most, beneficiall vnto all, couetous vnto none. When L. Lucullus house was a common hospitall to all the poore Greekes that trauailed from Athens, Sparta & Thebes, yea, frō all Greece vnto Rome: Then Rome was liberal. When Pomponius Atticus did sent vnto Cicero beyng banished, two hundred thousand Sesterces, vnto Volumnius & Brutus as much: Then Rome was beneficiall. When the Senators restored Faucula, and Oppia, two poore women of Campania, not onely vnto their ancient libertie, but doubled their wealth and richesse, for their true meaning and seruice to the Romaines: the one praying & sacrificing for their good successe, the other toyling and trauailing about the Souldiours businesse at the siege of Capua where Fulinus was Captaine: Then Rome was mercifull. Liberalitie in noble persons is most commended, for in liberall giuing, and beneficiall doings, are Princes compared vnto gods. Fabius Maximus hauing certaine of his Souldiors taken by Hannibal in the warres of Carthage, did send vnto the Senators of Rome for money to redeeme the Romaine souldiors from Hannibal, according vnto Marshall lawes: beeyng denied of his suite, commaunded his sonne straight to goe to Rome to sell all the lands & liuings that he then possest about the

Fabritius.

M. Curio.

Pomponius. Atticus.

The Senate.

Val. lib. 5.

Fabius M.

Citie of Rome, and to bring him money. The money being brought, hee paied Hannibal, redeemed his Souldiers, brought them franke & free vnto Rome vpon his owne charges, and being blamed of the Senators, that he sold his land, answered: that he had rather want patrimony in his country, then loue towards his countrymen: he had rather be without liuing in Rome, then to want the good will of the poore souldiers.

Alphonsus. Alphonsus the great King of Arragon was woont to reioyce more of one little sentence that Titus Vespasianus would often say, then of all that hee had read all the dayes of his lyfe. This Emperours goulden sentence was: That day to be vnhappie in the which hee neyther gaue or graunted any thing to some man, saying: that no man ought to depart from a Prince sadde. Hee iudged time lost, when no bodie fared the better by him, and thought no man should escape without some benefites done, or giftes giuen to some or others. Liberalitie doth purchase to the Prince, fayth and loue: to the Noble man, seruice and homage: vnto all men,

Alexander. benefits and good turnes. Wherefore Alexander the great, not so desirous to take, as willing to giue, was woont to say to any that demaunded where his Treasures, Wealths, and Substance that hee got in the warres were kept, hee pointing with his finger to his friends, it is hidden, sayd hee, in the hearts of my subiects. What can be more commended in a subiect towardes his Prince, then fayth and trueth? What may bee more praysed in a Prince towarde his subiectes, then liberalitie and lenitie? The liberalitie of the poore is good will. A poore Scholler sometime of Greece,

Erasmus. lib. 4. Apoth. beeyng in Rome, thought good to salute Cæsar the Emperour comming from the Capitoll towarde his Pallace in a fewe Greeke verses, thinking thereby his penury should be somewhat lookt vnto of Cæsar, but Cæsar surnamed Augustus, answered the Scholler in wryting againe the lyke Greeke Uerses, which when it was deliuered to the poore Greeke, hee delighted much in the readyng, commended highly the Uerses and approched vnto Cæsar where he was in his Chariot, opened his purse, and gaue vnto the Emperour

rour foure ſingle Halfepence, ſaying: Hold, not according to thy dignitie and calling, but according vnto my abilitie and pouertie, I giue this rewarde: Certaine the poore Scholler was more commended for his ſmall gifte to the Emperour, then the Emperour himſelfe was prayſed for his liberalitie of all people in Rome. The poore Poet Antilochus, was as liberall to his power for his Verſes made vnto king Liſander, as Liſander was in his calling to giue him his hat full of Siluer. Simple Sinætes was as liberall in offering a handfull of water of the riuer Cirus vnto the great king Artaxerxes of Perſia, for want of better abilitie, as Artaxerxes was Princely in giftes, and beneficiall vnto Sinætes, in rewarding liberally the liberalitie of Sinætes, with *Phiala aurea cum mille Daricis.* Chærilus had no better preſent for a proofe of his liberalitie toward Alexander the great, then to ſhew his good will vnto him in writing, whereby he ſhewed himſelfe more willing then able, which being accepted he was liberally rewarded, for euery ſeuerall verſe a peece of gold. What greater gift can any mã giue, then that which proceedeth from the heart? Of all treaſure ſaith Ariſtotle, the minde of a man ought moſt to bee eſteemed: the Mite of the poore woman offered vnto Chriſt, was no leſſe made of & eſteemed, then the gould, Mirre and Frankencenſe of the great Sages of the worlde. For the gift maketh not the giuer liberall, but the giuer maketh the gift liberall. Wherefore a poore Student of Paris going home to his countrey Sicilia, & being vrged through penury wanting money to goe to a great learned mans houſe (as though he might goe to ſome of the Biſhops of England) tarying there a long while without either meate or drinke, perceiuing the houſe to be gorgeous, fayre, & braue without, and full of hunger, thirſt & colde within, wrote with a coale on the walle a ſentence of Cicero, *Non domo Dominus, ſed domus Domino honeſtanda eſt.* As though he might ſay, faire buildings want more liberall dwellers, then liberall Lordes faire houſes, for the houſe is prayſed by the man, and not the man by the houſe. Fayre houſes and wealth doe ſcant make men liberall.

Antilochus, Liſander.

Artaxerxes.

Sinætes.

Cherilus.

Alexander.

A Student of Paris.

It

It is saide that fayre thinges are coupled with pryde, and wealth ioyned with couetousnesse. In the beginning all men were liberall, vntil priuate wealth began to practise with money, couetousnesse was not knowne, for as money did increase so couetousnesse grewe. In Rome saith Plinie money was not seene foure hundred yeares and more, after the building of Rome. Then was Rome true and beneficiall by reason of liberalitie, which after waxed wealthy and false, by meanes of couetousnesse. That citie was most famous chiefly for her liberalitie, wherein Rome excelled all the worlde. If the death of Princes, of noble men, yea, of all men can sufficiently beare witnesse of their liues, considering vertue and fame shall prooue that by death, which life scant may vtter, (for no man is well knowne during lyfe) The death of Epaminondas that most renowmed Prince of Thebes and Conquerour of all Greece, was a sure and a certaine showe of his liberall life. The last day of P. Æmilius, which triumphed in lyfe time ouer the proude Macedonians, and Ligurians, was a true token of his franke and free dealing in life. In like maner of Mænenius Agrippa, and Scipio Affricanus, the one victor ouer the Samnites, the other triumpher ouer Carthage and Numantia, whose renowmed liues, made their deaths famous: whose woorthy deaths, doe reuiue their noble liues. Their beneficiall dealing & liberalitie in life, was wel knowne by their deaths: so liberally they liued, that their friends found no money hidden, no golde kept, no treasure preserued, no Iuell in store, no hurded mucke in Coffers. In fine, no wealth at all, though diuers times by victorie and triumphs, by conquest and fortune, they possessed kingdoms and countries in life. The greatest Prince in his time Cyrus, the first king that brought the Monarchy vnto Persia, slaine by Tomyris, had on his graue an Epitaph made, being buried in Scithia, in no gorgeous Temple, hauing no sumptuous tombe, but in an open fielde, and a stone vpon his graue, with this Epitaph: Here lieth Cyrus the great king of Persia, contented now with seauen foot, which could not be satisfied sometime with seauen kingdomes: what Kesar, King, or

Epaminondas.

P. Æmilius

M. Agrippa.

Affricanus.

Cyrus.

Prince

Prince so euer thou art, spare this place vnto Cyrus. And when Alexander the great, passing with his armie vnto Scithia and India, had read this Epitaph, and perceyuing the slipperie state of Princes, the vncertaintie of life, and mutabilitie of Fortune, he much doubted the state of his owne life: howbeit, at that voyage he quite forgat by meanes of Mars, the Epitaph of king Cyrus, vntill hee returned from India from his warres vnto Babylon, where hee maried Statyra king Darius daughter, whom before hee conquered: where such liberalitie was shewed, such magnificencie done, such gifts giuen, such banquettes kept, that Alexander vpon his owne charges maried the most part of the nobles of Macedonia, vnto ỹ Ladies of Persia, the feasts during fiue daies, surmounted vnto the summe of three and twentie thousand Talentes, euery Talent valued at fourescore pounds, repeating oft the Epitaph of Cyrus, would suffer none, though diuers Princes were present, to bee at any charges but himselfe onely, saying: that which Fortune giueth vnto Alexander, the same will Alexander giue vnto his friends, for Cyrus graue is appointed vnto Alexander: in this Alexander passed all princes, in taking all, and giuing all: Priuate faults may not deprane open vertues, euery man hath a fault. Alexander was knowen to be a drunkard: Iulius Cæsar was noted to be ambitious: Antiochus the great king of Siria blamed for lechearie: Alcibiades of pride: Pirrhus of incredulitie: Hannibal of falshood: Dionisius of tyranny, and so of infinite princes, which for one vice may not be forgotten for their diuers vertues: Vertue must not be hidden for that vice is manifest. Phrine a Courtisane sometime of Greece, though for her slaunderous life, worthie reprehension, yet for her liberalitie ought she well to be remembred: for after Alexander the great had subdued that famous Citie of Thebes, and made the walles thereof euen with the ground: she offered to reedifie the same vpon this condition, that vpon euery gate of the Cittie, this sentence should bee set. *This Citie* Alexander *the great threwe downe, and this Citie* Phrine *the Curtisan builded vp againe.* The like of Queene Rhodope

Curtius in vita Alexandri.

Alexander. Iustinus. lib. 20.

Phrine.

Rhodope.

sometime a Curtisan, and a lewde woman, made vp a braue and sumptuous worke, called Piramides in Egypt, where shee vsed such liberalitie, such franke and free dealing of money, that for her noble liberalitie, shee was well worthy to be commended, though for vitious liuing otherwaies shee was to be blamed. Men and women were desirous then to be liberall: Then Princes were as liberall and beneficiall with such lenitie and humanitie vnto the poore, as they grewe afterwarde to be harde and couetous with seueritie and cruelnesse. Therefore Anaxilaus a liberall Prince, was often woont to say, that the chiefest commendations and noblest vertue coulde be in a Prince, was not to bee ouercome in beneficiall doings. *Attalus.* Attalus king of Asia, languishing in sicknesse, and readie to die, bequeathed his kingdome and Scepter of Asia, vnto the noble Romans by Testament, fully and freely to bestowe it on whom they would, for that they were so liberall and beneficiall sometime towards him, while yet Fortune fauoured him not. A liberall Prince can not be voide of loue. *Antigonus.* Antigonus was woont to answere Aristodemus, one of his Counsell and brought vp of a boy in his Kitchin, when hee spake any thing against princely giftes, and founde fault with Antigonus liberalitie, that his talke did smell of the Kitchin: a meete reprehension for such a saucie seruaunt, who let Kinges to doe good, and mooued Princes to doe euill: I would such Sycophantes should bee so answered of Princes, as Aristodemus was of King Antigonus. *Artaxerxes.* Worthy of perpetuall memory was Artaxerxes for his passing liberalitie towardes the poore Souldiours that came from Lacedemonia to warre with him, hee made them that came a foote vnto him, to goe home a Horsebacke: hee that came a Horsebacke, hee did sende him home in a Chariot: and he that had a village before hee came vnto him, he gaue him a Citie at his going away from him. *Plutarch. in in vita eius.* A Prince worthy of subiects, & a Captaine most fit for souldiors. *Julius Cæsar. Alexander.* What made Iulius Cæsar to be beloued of his souldiours? What caused Alexãder to be honored of all men? magnificence, & liberality. The one in the great wars at Pharsalia,

lia, at what time hee Conquered Pompeius the great, hauing all the Treasures and substaunce of Pompeius brought before him, tooke nothing from the Souldiours but Pompeius letters: The other, after hee had vanquished King Darius, hauing a great Chest full of Treasure, where hee found in present coyne, two hundred thousand pound, beside other inestimable Treasures, and Juels, tooke nothing from his Souldiours, but a little Booke, named the Iliades of Homer, wherein he delighted more to reade the noble actes of Greekes, the worthy feates of Troyans, then in all the wealth of Persia. Thus liberality maintained their fame: Thus their magnificent benefites so spred foorth their noble names, that happie was he that could bee a Souldiour vnto Cæsar or to Alexander. I remember me of a certaine king in Siracusa, named Ihero, vnderstanding the liberalitie of the Romanes, and perceiuing the penurie of victuals, which then the Romanes sustayned in the warres of Tharsimenos, did send three hundred thousand bushels of Wheate, two hundred thousand of Barly, with great summes of Golde and Siluer to ease the Romane souldiours: and fearing that his gifts would not be taken, nor his presentes receiued, considering the nature and liberalitie of the Romans, hee willed the Embassaders to say that it was an homage & seruice of good will, sent to honour the Romanes from Ihero king of Siracusa: O passing pollicie to practise beneficence, with manifest examples of a liberall heart. O Rome, how happy hast thou beene, that through thy liberalitie hast wonne the hearts and good will of all kingdomes and countries. Vntill Ninus time, all things were common, no diuision of ground, no hoording of money, no couetousnesse knowne, no greedinesse of kingdomes, no desire of wealth: in fine for the space of two hundred & fiftie years, for the simplicitie, innocencie & true dealing of people, it was worthily called the golden world: & then a man could not find a couetous person, and now a man can not find a liberall friend: then no man knew to doe euill, and now no man knoweth to doe good: then no man did take, and now no man doth

Ihiero.

Ninus.

giue: in fine, then one for another, & now all for themselues.

Cimon. What made Cimon a liberall gentleman of Athens, to bee so famous in Greece? his liberality amongst niggards, hee onely counted liberall, & all Athens besides couetous, whereby he deserued renowne and glory, amongst so many nippers of money, hee onely to shewe himselfe franke and liberall.

Flaminius. What caused Flaminius to be so much spoken of amongst the Romaines? his liberall gifts, amongst so many greedy takers, his open benefites, amongst their priuate wealth and hidden hatred? What moued the Agragentines to honour so much that man Gillias? to aduaunce his fame, to extoll his name? His liberalitie. Such couetousnesse then was in Athens, Rome, and Agrigente, that then woorthie were these of admiration and prayse, to auoyd the cankered state of auarice. Thus from the golden worlde, it came vnto the siluer worlde, and then to that hard mettall Iron worlde, for the couetous people can neuer be suffised. The greedinesse of this age, the restlesse estate of this time can neuer bee satisfied. The young Partrich by nature is readie to flee as soone as shee commeth out of the shell, the wilde ducke to swim, the Lion to go, and man onely borne readie to seeke and trauell for money. Where might a man finde out such a man as Aristides was in all Greece now? who was so liberall, that hauing all the state of Athens vnder his gouernment, gaue all to ỹ poore citizens, saue that that scant brought him vnto the ground. Where should one meete with such a one as Pelopidas in all Sparta? being blamed of his friends and counsellours, for his large gifts and liberalitie, exhorting him to make much of money, considering how necessarie money is to Princes: yea said Pelopidas, to such princes as Nicomedes a lame man, both dumbe and deafe. Where should a man seeke in Thebes for such a man as Epaminondas? who when he heard that he which carried his target after him, had taken money for the dimission of certaine prisoners taken in the warres, giue me said hee my Target, and goe you to keep an Inne, for if you loue money, you are not fit to carrie Epaminondas Target. Euery man is liberall in talke, but

Ælianus. lib. 10.

Aristides.

Pelopidas.

Ælianus. lib. 11.

Epaminondas.

few

few franke in giuing: all men ſpeake againſt enuie and malice, and yet one hate another: we exclaime againſt tyrannie, and yet we are mercileſſe: we deſpiſe pride, and yet we loue not humanitie: we abhorre gluttonie and dronkenneſſe, and yet we are alwaies feaſting and bibbing: we diſpraiſe Idleneſſe, and yet we are ſlouthfull: we thunder againſt ſlanderours tounges, and yet we can ſpeake well of no bodie: In briefe, we ſpeake againſt all vices, and yet wee cannot be acquainted with any vertue. Euen as Diogenes a Philoſopher nipt a certaine Lacedemonian, which vſed often to repeate in a place a Greeke verſe of Heſiodus the Poet, that an Oxe or no beaſt elſe ſhould periſhe vnleſſe euill neighbours be the cauſe of it: Diogenes demaunded of him, how happened it, that both the people of Meſſena, and all their goods and cattels did miſcarie, and you beeing their next neighbours in Sparta? So may it be ſpoken to theſe glorious talkers, how is it that men loue auarice ſo well, and yet commend liberalitie ſo often. *Diogenes.* *Ælianus. lib. 9.*

¶ Of age and the praiſe thereof.

BYon that wiſe man, would ſay often that age was the hauen of reſt, for that it was the ende of miſerie, the gate of life, the performaunce of all Pilgrimages. And ſith age is wiſhed of all men, what follie is it to hit any man in the teeth with that which he chiefly deſireth. Wherefore when king Archelaus had appointed a great feaſt for his friends, amongſt other talkes then at the table, Euripides declared what great loue he bare vnto Agathon, an olde tragicall Poet. Ageſilaus demaunding why ſhould an olde man bee ſo well eſteemed of Euripides? he ſaide: Though the ſpring time be pleaſant, yet the Harueſt is fertile: though Flowres and Hearbes growe greene in the Spring, yet ware they ripe in harueſt. The ages of man are cõpared vnto the foure ſeaſons of the yeere: his growing time vnto the Spring, his luſty time vnto the *Archelaus.* *Ageſilaus.*

Sommer, his wittie time vnto the Haruest, and his olde time vnto the Winter, which doth make an end of all things.

Frederike. Frederike, Emperour of Rome, after hee had appointed an olde man to rule the Cittie of Scadmenna, was often moued, that hee for his age was not meete to gouerne such a Cittie, considering the multitude and number of people that were within that Cittie, they thought that a young man should better discharge the Office: But the wise Emperour perceyuing how bent and prone were the youth of that Towne, to haue a young man to rule ouer them, answered them after this sorte: I had rather said hee, commit the gouernaunce of the Cittie vnto one olde man, then the gouernaunce of so many young men vnto the Cittie. Better it is an olde man to rule the Cittie, then the Cittie to rule the young men, meaning no otherwise then ỳ aged men should onely be admitted rulers in Citties, for that there belongeth vnto them experience of things and care of youth. Such was the homage and reuerence which was amongst the young

Romaines. Romaines, towarde the Senatours or old men of the Cittie, as both head and legge, did acknowledge the same, in doing dutie vnto age. They had this confidence in age, that no

Heraclid. in Polit. man might be chosen vnto the number of the Senatours, before he should be threescore yeares of age. The like custome had the people of Chalcides, that no man before hee were fiftie yeares should eyther beare office within their Citties, or be sent Embassadour out of their countrie. Amongst the Per-

Persians. sians, no man could be admitted to be one of the sage rulers, which they called Magi, vnlesse perfite age had brought him

Indians. thereto perforce. Amongst the Indians, their wise men which ruled their countrey, which were named Gymnosophistæ, were aged and ancient: for time giueth experience of gouer-

Egypt. nance. Amongst the Egyptians the like credite was giuen vnto old men, that youth meeting them in the way, would go out of the way to giue place vnto age: so that their counsellours, which were called prophetes, were men of much time

Herod. lib. 2. and experience: Euen so the Babylonians elected their sage Chaldeans: their French men, the auncient wise men called

Druydes:

Druydes: In fine, noble Greeks did obserue the like order in choosing their rulers and Counsellers of aged men as before spoken. The Lacedemonians youth, were by the law of Licurgus no lesse charged to reuerence age, then their owne parentes. The Arabians in all places without respect of person, honour, dignitie or fortune, preferred their old men before. The people called Tartesij had this law to honour age, that the younger might beare no witnesse against the elder. The reuerence sayd Chylon, that should bee shewed vnto age, by young men, ought to bee such, that they then beeing young, doing obedience vnto age, might claime the like when they waxed olde, of youth. Agesilaus king of Sparta, being an old man, would often goe in the colde weather very thinne in a torne cloake, without a coate or doublet, onely to shewe the way vnto young men, to bee hardie in age, by contemning of pleasure and gay apparell in youth. Masinissa king of Numidia, beyng more then threescore yeares of age, would liuely and valiantly as Cicero saith, without cappe on head or shooe on foote, in the colde or frostie weather in the Winter time, trauayle and toyle with the Souldiours onely vnto this purpose, that younge Souldiours should bee hardened thereby in their youth, and practise the same for the vse of others, when they came to age themselues. Ihero king of Sicilia, shewed the like example in his olde age, being lxxx. yeares, to traine youth and to bring them vp so in young yeares, that they might do the like in their olde ages. For thus iudged these wise princes, that al men couet to imitate princes and kings in their doings. Gorgias the Philosopher, and maister vnto Isocrates the Orator, and to diuers more nobles of Greece, thought himselfe most happie, that he being a hundred yeares and seauen, was as well in his senses, as at any time before: made so much of age, that being asked why he so delighted in age, he made answere: because he found nothing in age that hee might accuse age. So saide king Cyrus a litle before his death, being a very old man, that hee neuer felt himselfe weaker, then when hee was young. The like saying is reported of that learned Sophocles, who being

Agesilaus.

Masinissa.

Ihero.

Gorgias.

Cyrus.

Sophocles.

being so olde, that he was accused of his owne children, of follie, turned vnto the Iudges and sayde: If I be Sophocles, I am not a foole: if I bee a foole I am not Sophocles, meaning that in wisemen, the senses waxed better, by vse and exercising the same vnto the vse of young men: for wee praise sayth Cicero the olde man, that is somewhat young, and we commend againe, the young man that is somewhat aged. The olde is commended that hath his wit young and fresh at commaundement, and the young is praised that is sober and sage in his doings. When M. Crassus a noble Captaine of Rome, being a very olde man, tooke in hande to warre against the Parthians, strong and stout people, being by Embassadours warned of his age, and admonished to forsake warres, he aunswered stoutly the Embassadour of the Parthians, and sayd: when I come vnto Seleucia your Citie, I will answere you. One of the Embassadours named Agesis, an aged man, stretched forth his hand, and shewed the palme of his hand vnto Crassus, saying: Before thou shalt come within the city of Seleucia, Bristles shall grow out of this hand. The stoutnesse of Marcus Crassus was not so much, but the magnanimitie of Agesis was as much: and yet they both were olde men. What courage was in Scæuola, to withstande that firebrande of Rome Silla, which after he had vrged the Senators to pronounce Marius enemy vnto Italy, he being an olde aged man, answered Silla in this sort: Though diuers be at the commaundements of the Senators, & that thou art so compassed with souldiors at thy beck: yet thou nor al thy souldiors shal euer make Scæuola being an old man, for feare of loosing some old bloud, pronounce Marius by whom Rome was preserued, and Italy saued, to bee enemye vnto these. The like history wee reade that when Iulius Cæsar had by force of armes aspired vnto the office of a Dictator, and came vnto the Senate house, where fewe Senatours were together, the Emperour Cæsar desirous to know the cause of their absence, Considius an aged father of Rome sayde, that they feared Cæsar and his souldiers. Whereat the Emperour musinge a while, sayde: Why did not you in like wise

Crassus.

Agesis.

Scæuola.

Considius.

tary

tary at home fearing the same: Because sayd he age and time taught me neither to feare Cæsar, nor yet his souldiers. For as Brusonius saith, there are young mindes in old men: for though Milo the great wrestler, in the games of Olympia waxed old, and wept in spight of his dead limmes and bruised bones: yet hee sayd his minde florished, and was as young as euer it was before. Solon hath immortal praise in Greece, for his stoutnesse in his age: for when Pisistratus had taken in hand to rule the people of Athens, and that it was euident ynough that tyranny should proceede thereby: Solon in his latter daies hauing great care vnto his countrey, when that no man durst refuse Pisistratus, came before his doore in harnesse, and called the citizens to withstand Pisistratus, for age sayd he mooueth me to be so valiant and stout, that I had rather loose my life, then my cõutrey should loose their liberty. What vertue then see wee to be in age, what wisedome in time, what courage in old men? The examples of these olde men stirre and prouoke many to imitate their steps, insomuch that diuers wished to be old, when they were yet young, to haue the honor as age then had. Wherefore king Alexander the great, spying a young man colouring his haires gray, said: It behoueth thee to put thy wits in colour, and to alter thy mind. The Lacedemonians, people that past all nations in honouring age, made lawes in their Cities, that the aged men should be so honoured and esteemed of the young men, euen as the parents were of the children, so that when a stranger came vnto Lacedemonia and saw the obedience of youth toward age, hee said: In this countrie I wishe onely to be old, for happy is that man that waxeth old in Lacedemonia: & in the great games of Olympia, an old man wanting a place, went vp & downe to sit some where, but no man receiued him: but among the Lacedemonians, not onely their yong men, but also their aged, gaue place vnto his gray haires, and also the Embassaders of Lacedemonia being there present, did reuerence him, and tooke him vnto their seate, which when hee came in, hee spake aloude: O you Athenians, you know what is good, and what is bad, for that

Solon.

which you people of Athens sayd hee, doe professe in knowledge, the same doth the Lacedemonians put in practise. *Alexander.* Alexander being in his wars with a great army in Persia, and meeting an old man by the way in the cold weather, in ragged and rent cloathes, lighted from his horse, and sayd vnto him: Mount vp into a princes saddle, which in Persia is treason for a Persian to doe, but in Macedonia commendable: letting to vnderstand how age is honored, and old men esteemed in Macedonia, and how of the contrarie, wealth and pryde is fostred in Persia: for where men of experience and aged yeares are sette naught by, there it cannot be that wisedome beareth rule. How many in the Empire of Rome, ruled the Citie, gouerned the people, of those that were very aged men? as Fabius Maximus, who was threescore yeares & two in his last cõsulship: *Valerius Coruinus.* Valerius Coruinus, which was sixe times a Consull in Rome, a very old man, which liued a hundred and odde yeares: *Metellus.* Metellus of like age, called to the like function & administration in the common wealth, *Appius Claudius.* beyng an old man. What should I speake of Appius Claudius, of Marcus Perpenna, of diuers other noble Romans, whose age & time was the onely occasion of their aduauncement vnto honour and dignitie? What should I recite Arganthonius, who was threescore yeares before he came vnto his kingdome, and after ruled his countrie, fourescore yeares vnto his great fame, and great commendations of age? To *Pollius.* what ende shall I repeate Pollio, who liued in great credite with the people, vnto his last yeares, a man of worthy praise, of renowmed fame, which liued a hundred and thirtie yeares, *Epimenides.* in great authoritie and dignitie? To speake of Epimenides whom Theopompus affirmeth that hee liued a hundred and almost threescore yeares in great rule and estimation: small *Dandon.* it were to the purpose to make mention againe of Dandon amongest the Illirians, which Valerius writeth that hee was fiue hundred yeares before he died, and yet of great memorie *Nestor.* and noble fame: or of Nestor whith liued three hundred yeares, of whom Homer doth make much mention, that from his mouth proceeded forth sentences sweeter then hony: yea

in

in his latter dayes almost his strength correspondent vnto the same. That renowmned Prince Agamemnon Generall of all Greece, wished no more in Phrigia, but fiue such as Nestor was, with whose wittes and courage, hee doubted not but in short time hee should bee able to subdue Troy. Sweete are the sayinges of olde men, perfite are theyr Counselles, sounde and sure their gouernance. How fraile and weake is youth? How many Citties are perished by young Counsell? How much hurt from time to time haue young men deuised, practised, and brought to passe? And againe of age, how full of experience, knowledge, and prouision, painfull and studious is it vnto the graue? As we read of Plato, that noble Philosopher, which was busie and carefull for his countrey, writing and making Bookes the very yeare that he died, being fourescore & two. Of Isocrates which likewise being fourescore & foureteene, compiled a booke called Panathenaicus: of Gorgias, which made the like, & being studius & carefull to profite his countrie, being a hundred and seauen yeares, was altogether addicted to his books, & to his study. So of Zeno, Pithagoras, & Democritus it might be spoken, men of no lesse wit, trauaile, & exercise, then of time & age. For as Cicero saith, the gouernment & rule of common wealths, consisteth not in strength of body, but in the vertue of the minde: waighty & graue matters, are not gouerned with lightnesse of the body, with swiftnesse of the foot, with externall qualities, but with authority, counsell, and knowledge: for in the one, saith he there is rashnesse and wilfulnesse, in the other grauitie, and prudence. As Themistocles, and Aristides, who though not friends then at Athens, both rulers, yet age taught them when they were sent Embassadors for the state of Athens, to become friends to profite their countrey, which youth could neuer haue done. That sage Solon, was woont often to brag, how that he daily by reading, learning and experience waxed old. Apelles that approued Painter, and renowmned Greeke, in his age and last time, would haue no man to passe the day idle without learning of one line. Socrates being an olde man became

Plato. *Isocrates.* *Gorgias.* *Zeno.* *Pythagoras.* *Democritus.* *Themistocles* *Aristides.* *Solon.* *Apelles.* *Socrates.*

a Scholler to learne Muſicke, and to play vpon inſtruments.
Cicero. Cicero being old himſelfe, became a perfite Greeke with
M. Cato. ſtudie. Cato beyng aged, in his laſt yeares went to ſchoole to Ennius, to learne the Greeke. Terentius Varro was almoſt fourtie yeare old, before hee tooke a Greeke booke in hand, and yet proued excellent in the Greeke tongue. Clitomachus went from Carthage vnto Athens, after fourtie yeares of age, to heare Carneades the Philoſophers lecture. Lucius as Philoſtratus doth write, meeting Marcus the old Emperour with a booke vnder his arme going to Schoole, demaũded of the Emperour whether he went like a boy with his booke in his hand: the aged Emperour anſwered, I go to Sextus the Philoſopher, to learne thoſe things I know not: O God ſaid Lucius thou being an olde man, goeſt to ſchoole now like a boye, & Alexander the great, died at thirtie yeares of age. Alphonſus King of Sicilia, was not aſhamed at fiftie yeares old to learne and to trauaile for his knowledge, and leaſt he ſhould looſe the vſe of the Latine tongue, hee occupied himſelfe in tranſlating Titus Liuius into his vulgare tongue, though he was a king. I do not hold with age in diuers men, which for want of diſcretion and witte, waxe childiſh againe: but of perfite men, in whom age ſeemed rather a warrant of their doings. For euen as hee that playeth much vpon inſtruments, is not to be commended ſo well, as he that playeth cunningly, & artificially: So all men that liue long, are not to be praiſed ſo much as he that ſo liue well. For as Apples beeing greene, are yet ſowre, vntill by time they waxe ſweete: ſo young men without warrant of time, and experience of thinges are to be miſliked. If faults be in old men ſaith Cicero (as many there be) it is not in age, but in the life and manners of men: Some thinke age miſerable, becauſe either the body is depriued from pleaſure, or that it bringeth imbecilitie or weakeneſſe, or that it is not farre from death, or quite calleth from due adminiſtration of common wealths: theſe foure cauſes ſaith Cicero, make age ſeeme miſerable and loathſome. What ſhall wee ſaye then of thoſe that in their old age, haue defendeth their countries,

tries, saued their Cities, guided the people, and valiantly triumphed ouer their enemies: as L. Paulus, Scipio, and Fabius Maximus, men of woonderfull credite in their olde yeares. What may be spoken of Fabritius, Curius, and Coruncanus, aged men of great agilitie, of famous memorie, in their last dates? How ought Appius Claudius be forgotten, who being both old and blind, resisted the Senatours to compound with king Pirrhus for peace, though they all and the Consulles of Rome, hereunto were much enclined? If I should passe from Rome, a place where age was much esteemed vnto Athens, amongst the sage Philosophers: if from Athens to Lacedemonia, where age altogether bare sway and rule: if from thence, vnto the Æthiopians, and Indians, where all their liues are ruled and gouerned by olde men: if from thence vnto any parte of the worlde I should trauaile; I might be long occupied in reciting the honour and estimation of age. Herodotus doth write, that the Æthiopians, & Indians, do liue most commonly a hundred & thirtie yeares. The people called Epeij, doe liue in the countrey of Ætolia, two hundred yeares naturally: and as it is by Damiates reported, Lictorius a man of that Countrie liued three hundred yeares. The kings of Arcadia, where wont to liue three hundred yeares. The people of Hiperborij, liued a thousand yeares. Wee read in the old Testament, that Adam our first father liued nine hundred and thirtie yeares: and Eua his wife as many. Seth nine hundred and twelue yeares. Seth his Sonne called Enos, nine hundred and fiue. Cainan the sonne of Enos, nine hundred and ten. Malalehell the sonne of Cainan, eight hundred fourescore and fifteene. So Enoch the sonne of Iared, liued nine hundred threescore and fiue yeares. Enoch his sonne, named Mathusalem, liued nine hundred threescore and nine, with diuers of the first age: I meane vntill Noahs time, which began the second worlde, after the floud, who liued as wee read, nine hundred and fiue yeares. His son Sem fiue hundred yeares, and so lineally from father vnto sonne, as from Sem vnto Arphaxad, from Arphaxad vnto Sala, from Sala vnto Heber, the least liued

Paulus.
Scipio.
Fabius.
Curius.
Fabritius.
Coruncanus.
Appius.
Epeij.
Lictorius.
Hiperborij.
Noah.
Sem.

aboue three hundred yeares. This I thought for better credite & greater proofe of old age, to draw out of the old Testament, that other prophane authorities might be beleeued: as
Tithonius. Tithonius whom the Poetes faine that he was so old that he desired to become a Grashopper. But because age hath no pleasure in the worlde, frequenteth no banquets, abhorreth lust, loueth no wantonnes, which saith Plato is the only baite that deceiueth young men: so much the happier age is, that age doth loath that in time, which young men neither with knowledge, with wit, nor yet with counsell can auoid. What harme hath happened from time to time by young men, ouer whom lust so ruled, that there followed euersion of common wealths, treason to Princes, friends betraied, countries ouerthrowne, kingdomes vanquished, all the worlde almost through pleasure perished? Therfore Cicero saith in his booke entituled of old age, at what time he was in the citie of Tarētum, being a young man with F. Maximus, that hee bare one lesson frō Tarentum vnto the youth of Rome, where Architas the Tarentine saide, that nature bestowed nothing vpon man so hurtful vnto himself, so dangerous vnto his countrie, as lust or pleasure: For when C. Fabritius was sent as an
C. Fabritius. Embassador from Rome vnto Pirrhus king of Epire, being then the gouernour of the citie Tarentum, a certaine man named Cineas, a Thessalian borne, being in disputatiō with Fabritius about pleasure, saying that he heard a Philosopher of Athens affirming that all which we do is to be referred vnto pleasure, which whē M. Curius, & Titus Coruncanus heard,
Cineas. they desired Cineas to perswade king Pirrhus, in that to yeeld vnto pleasure, and make the Samnits beleeue that pleasure ought to be esteemed, w hereby they knew if that king Pirrhus or the Samnits, (being then great enemies vnto the Romanes) were addicted vnto lust or pleasure, that then soone they might be subdued & destroied. For that nothing hindereth magnanimitie, or resisteth vertuous enterprises, so much as pleasure, as in the treatise of pleasure it shall at large more appeare. Why then how happy is old age, to despise & contemne that which youth by no meanes can auoid, yea, to

loath

loath & abhorre that which is moſt hurtful vnto it ſelfe: For Cecellius contemned Cæſar, with all his force, ſaying vnto the Emperor, that two things made him nothing to eſteeme the power of the Emperour: Age & wit. Caſtritius waied nothing at all the threatning of C. Carbo being then Conſull at Rome, who though he ſaid, he had many friends at cõmaundement, yet Caſtritius anſwered and ſaid: that he had likewiſe many yeares which might not feare his friends. Therefore a wiſe man ſometime wept, for that, man dieth within few yeares, & hauing but little experience, in his old age, hee is then depriued therof. For the Crowe liueth thriſe as long as the man doth. The Hart liueth foure times longer then the Crowe. The Rauen thriſe again liueth longer then the Hart. The Phenix nine times longer then the Rauen. And thus birdes doe liue longer time then man doth, in whom there is no vnderſtanding of their yeares: But man vnto whom reaſon is ioyned, before he commeth vnto any ground of experience, when he beginneth to haue knowledge in things, hee dieth, and thus endeth he his toyling Pilgrimage and trauel, in fewer yeares then diuers beaſts or birds doe.

¶ Of the maners of ſundrie people, and of their ſtrange life.

THe ſundry faſhion and varietie of maners, the ſtraunge lyfe of people, euerie where through the worlde diſperſed, are ſo depainted and ſet foorth amongſt the writers, that in ſhewing the ſame, by naming each countrey, & the people thereof orderly, their cuſtomes, their maners, their kind of liuing, ſomthing to ſignifie, how diuers the maners of men be. Therefore I thought briefly to touch & to note euery countrey in their due order of liuing, and to begin with the Egyptians, people moſt auncient and moſt expert in all ſciences, that Macrobius the writer, calleth the countrie of Egypt, the Nourſe and Mother of all Artes: for all the learned Greekes, haue had their *Egipt.*

beginning

beginning from Egypt, euen as Rome had from Greece. This people obserue their daies by account of houres, from midnight vnto midnight: They honour the Sunne and the Moone for their goddes, for they name the Sunne Oliris, & the Moone Isis: Their feeding was of fishe boyled in the heate of the Sunne, with hearbes and with certaine foules of the ayre: They liue a thousand yeares, but it is to be vnderstanded, that they number their yeares by the Moone: The men beare burthens vpon their heads, and the women vpon their breastes and shoulders: The men make water sitting, the woman standing: The Crocodil is that beast which they most esteeme, that being dead they burie him: A Sow is that beast, which they most detest, so that if any parte of their cloathes touch a Sow, they straight will pull of their cloathes, and wash them ouer: They are black people, most commonly slender, and verie hastie. Curtius calleth them seditious, vaine, very subtill in inuention of things, and much giuen to wine. *Æthiopia.* The Æthiopians are people that liue without lawes and reason, seruants and slaues vnto all men, selling their children vnto Merchants for corne, their hayre long with knots, and curled. The Indians people of two much libertie, as Herodot saith, accompanying their women in open sight, neyther sowe they nor build, neyther kill they any liuing beast, but feede of barly bread and hearbes: they hang at their eares small pearles, & they decke their armes, wrests, and neckes, with gold: Kings of India are much honoured, when they come abroad, their waies set and deckt with freshe flowers, sweete odours, and men in armes following their Chariots made of Margarite stones, and men meeting them with frankinsence: And when their King goeth to bed, their harlots bring him with songs and mirth, making their prayers vnto their Gods of darkenesse, for the good rising of their King. Againe, the children kill their parents when they waxe old: Their maides and young damosels of India, are brought abroad amongst the young men, to choose them their husbands: When any man dieth, his wife will dresse her selfe most braueſt for the funerall, and there both they are buried

ried togither: Hercules is much honored in that countrie, and the riuer Ganges. The Scythians, pale and white, for the *Scythia.*
colonesse of the ayre, and full of courage: Amongst these people all things are almost in common, sauing no man will haue his sword and his cup common, their wiues they waigh not, common one for another. For drunkennesse they passe all nations, for in their solemne banquets, there may no man drinke of that appointed cup, which is caried abroad vnto great banquets, vnlesse hee had slaine one or other, for it was accounted amongst the Scithians no honestie for a man to liue, vnlesse he had killed one or other. They haue no Cities nor townes as Egypt which was full, (for it is written, that when Amazis raigned a king in Egypt, there were twentie *Amazis.*
thousand Cities numbred within the countrie of Egypt,) but Scithia a most barren & rude countrie, the people whereof liue and feed beastly: a countrie most cold, for that no wood groweth in the countrie: no religion, no Temples for their Gods, but vnto Mars: their chiefe weapons are Bowes and Arrowes: when their king dieth in Scithia, fiftie men, and fiftie of his best horses, must beare him companie, and be slaine, for that they iudge they shall goe one way. The Par- *Parthians.*
thians are a people most thirsty, saith Pliny, for the more they drinke, the more thirstie they are, their chiefe glory they seeke by drinking, giuen so much to surfets and drunkennesse, that their breath for their inordinate drinking, doth stinke & ware so strong, that no man can abide them: their king likewise is so much honored of them, that when hee commeth in place, they euer kneele and kisse his foote: He hath many Queens with whom the king must lie one after another: The king hath about his Chariot ten thousand souldiours, with siluer speares in their hands, and the end of their speares all golde: they honour their king with the Sunne, the Moone, the Fire, the water, the wind, and the yeares; vnto these they sacrifice, and honor them as their Gods: To lie, is most horrible with the Parthians, insomuch that they instruct their young children onely to auoid lies, and to learne to speake trueth. Of all men they hate vngratefull men, they iudge it

most vnhonest to speake any thing filthy, & loath chiefly that which is shamefull, either in talke or in doing, insomuch that they will spitte or make water but in a place, where either a floude or a riuer, or some other water is: riding, dauncing, and tenice, do they exercise most. The people of Arabia are long hayred, with shauen beardes, saue that they spare the vpper lips vnshauen: Their women common for all men at all times to medle with, leauing a staffe at the dooze in token vnto another, that she is with one alreadie, and to let vnderstand that he must tarrie vntill that man goe out. In Arabia, it is not thought amisse for any to lie with his mother, and if any that is not kinne take that in hand, it is adultery: they worship as their Gods, Vrania & Dionisius. They are like vnto the Babylonians, people of most corrupt life, and most giuen vnto filthy pleasure. In so much, that their daughters, and their wiues are hired vnto euery man, walking in the streetes, going vnto the temples, meeting and offering themselues vnto any stranger. With the Arabians and Babylonians, we may well compare the Lesbians, & the Sybarites, people passing in that wickednesse, giuen to nothing but vnto sleepe & venerie, insomuch that they wearie themselues with all kind of pleasures: and the excesse of their banquetes, and the brauery of their women was such that made all the beholders to muse, & wonder at their excesse, as well in cloathing, as in feeding, wherein they tooke glorie: They expelled all sound and noyse that might trouble their sleeepe, insomuch that they suffered no clockes within their Cities, least they should awake them from their sleepe. So filthie were these nations, that hand, foote, head and all partes of the bodie were naturally giuen to pollute themselues with Uenerie.

Arabia.

Babylonians.

Lesbians.

Sibarites.

Arcadia.

Arcadians, are people of such antiquity, that (as they suppose) they are before the Moone, of this they brag most: they worship Pan as their God: This people neuer triumphed ouer their enemies, nor kept wars with any nations, but often times serued vnder other princes. These Arcadians were like vnto the people called Auerni, for their brags of antiquitie, for euen as the Arcadians bragge of the Moone, so Auer-

ni

ni boasted of their stirpe and stocke, the auncient Troians, wherefore they would bee called brethren vnto the stoute and auncient Romanes. The Bœtians are the rudest people in the world, so that the Athenians call them as Plutarchus reporteth, bolde bayardes and blockes, for their grosse vnderstanding. The Bactrians, most puissant and warlike Souldiours, detesting much the excesse of the Persians, but are of such grosse sense, notwithstanding that they giue and bestow their olde men, and also sickemen vnto Dogs to bee deuoured, which Dogges for the purpose they nourish and bring vp in their countrie. The Agrigentines, people giuen vnto such buildings & banqueting, that Plato the Philosopher said: the Agrigentines builded as though they should liue for euer, and banqueted as though they should dye daylie. The maners of the Assirians were to bring their sicke friends abroad vnto the high waies, to seeke, to aske, and to know remedies for their sickenesse of all kinde of men that passe by: And if by chaunce without remedie the sicke should dye, they should beare him home and burie him solemnly, annointing ouer the corpes with honie and waxe. This people did weare for their weapons, Daggers, and Targets, and Clubbes: they did worship Adad for their God, and Adargatin for their Goddesse. The people of Creete were most expert Sea men, and well practised in warres, abstaining not onely from flesh, but also from sodden meate: their chiefe infamie was in venery masculine, otherwise for their maners of liuing, much like vnto the noble Lacedemonians, which for their modestie in feeding and contempt of wealth, for their wisedome and studie in warrefares passed all nations: for a token therof they printed in their targets the Greeke letter L. named *Lambda*. They brought vp their youth as Lycurgus that auncient law-setter taught them, in all kinde of studie, payne, and labour, with hunger, thirst, colde and heat, whereby they might bee able to suffer any chaunce happened, or iniurie offred. Then were they againe brought vp in wrastling, leaping, running, swimming, ryding, and such other qualities as might

Bœtians.

Bactrians.

Agrigentines

Lacedemonians.

profite their countrie in time of seruice: for their nature was either to winne & conquere, or else to die and yeeld. Learning and science they little esteemed, in so much that Athens and Sparta could neuer agree, for that the one was addicted to serue Minerua or rather the Muses, the other giuen vnto Mars. Lycurgus made a law in the Citie of Sparta, that no man might accompanie with his owne wife, but w shamefastnesse of that filthie acte. The candles might not be lighted in that house, where the man was, when that hee would goe vnto his wife. When the king would go vnto warres, before he should go vnto the field to encounter with the enemies, he offred two solemne sacrifices: the one vnto Minerua, otherwise named Bellona, to kindle flames of stoutnes in his souldiours manfully to fight, the other vnto the Muses, to moderate their doings in victorie, as might be commendable and prayse worthie therein: they passed all men in patience: for (as before) they brought vp their children in such hardinesse, that their parents would haue them whipt, scourged, and wounded into the flesh to harden them in their young yeares. They suffred theft to bee vnpunished, for that the exercise therof, doth represent a kind of boldnesse in warres. The nature of the Lydians was to delight in superstitious diuinations, in inuention of playes, and in theft: for the arte of dicing, and playing diuers kinds of games vpon tables, the Lidians first inuented the same. They also were much enflamed by luxurious life, and filthy venerie, which they neither spared day nor night. Plinie writeth of a certaine nation called Esseni, which abstaine from all kind of pleasure, in so much, that they neuer accompanie with women, neuer eat flesh, nor drinke wine: And thus by custome of fasting, they became naturally chaste: For custome and vse, saieth Aristotle, is an other nature. In that countrie no man possesseth any thing of his owne, all things are indifferent betweene them, and they liue as companions one with another. For in these their vertues they excell all men in vehement and most ardent loue towarde God: Vertue most diligent with great care and studie waighed: their neighbours wonderfully beloued

Minerua.

Lidians.

and

and made of, so that by this their precept of life, they haue great fame and commendations. They haue few Cities, neither townes, and for that they take the earth as a common mother, they haue all one respect vnto all kinde of men. The Getes haue no diuision of lands, no limits of ground, nor any partitions of their goods: they drinke bloud mingled with milke, they eate no flesh, and they reioyce much when any of their friends die, euen as the people called Trauses in Thracia doe, when any is borne into the world, they mourne and lament with weeping eyes, that the little childe then borne, should know the miserie and state of this wretched worlde: and when any of their friendes are dead, they reioice and be glad with melodie and all kinde of mirth, for that he hath past this toyling life. The Thracians, people of great antiquitie, famous warriours, bragging much that Mars the God of Warre, was borne in their countrie, much addicted vnto drunkennesse, selling their children in the market, and their maydes and daughters common to lie with euery man: they iudge and count it most commendation to liue onely by spoyle, Theft, and Warres: they bragge if any haue a wound, they thinke it a fame vnto the person. And likewise also of the contrarie, if they haue no marke in the forehead, no wound in the body, they will iudge those idle men & couwards. The common people worship Mars and Diana for their Gods: Their King onely doth worship Mercurie, by whom the King vseth to sweare. Psilli, people of so great follie, that when the Southerne wind bloweth so long and strong, that their lands perishe, their water drie, then they arme themselues with common counsell to fight against the winde, euen like as the people of Celta, doe vse to draw their swordes, and shake their speares at the waues of the Seas, to reuenge the iniuries and wronges done by the Seas vnto them. Bithini were men of like folly: for they would ascend, and climbe vp vnto the toppe of hie mountaines, either to thanke Iupiter for his furtheraunce towardes them, or else to curse Iupiter for his cruelnesse towardes them. The Pygmeians, being sore troubled and molested with

Thracia.

Psilli.

Celta.

Pigmæi.

Cranes, do ride on Rams & Goates backs, with their bowes & arrowes, a whole band, in the spring time towards the sea banckes to breake their egges, to destroy their neasts, and to fight with the Cranes: euery third moneth they take this iourney in hand, else would the Cranes destroy them, for that they are little dwarfes, of a cubit long. Their houses are made of dirt & feathers, most like vnto birds neasts, but that they are somewhat larger and bigger. I know not vnto what purpose I do recite these countries, sith the more I write, the more I haue to write. What should I recite the people, that eate the flesh of Lions, & Panthers, called Agriophagi? Or recite those that eate Lice in Scithia, called Budini, Or them that eate Serpents, called Ophiphagi? or those that feede on mens bodies, called Anthropophagi? Yea, or those that eate their owne parents, as the Caspians did? Vnto what purpose should I name Astomi, a nation in India, without mouthes, which onely liue with the ayre that commeth vnto their nosthrels, where they receiue breath: they can neither eate nor drinke, as Plinie saith in his 7. booke, they liue the longer with the sweete smell and odors of flowers? Vnto what ende likewise should I speake of those blind Andabates that fight without eyes? or of those great eared people the Fanesij, whose eares shadowed and couered their whole body? or of the Monopods, which in like maner shadowe their whole bodie with one foote? or of Arimaspi, people in Scithia hauing but one eye in the middest of their forehead, like the great Ciclope Poliphemus, which Vlisses destroyed? Yea, of millians more, whose deformitie to depaint, whose ouglines to write, were too much a charge vnto the writer, & too much tediousnesse vnto the reader: I might speake of people in some part of India, which liue 200. yeares and more, whose hayre vpon their heads in their young age is white, & in their old age black, called Pandoræ. I might likewise recite a people in Libia, whose horses may not be guided nor gouerned with bridles, be the bittes neuer so strong: but with roddes most gently are they tamed, be the rods neuer so simple. Herodotus, a famous Greeke writer, is not ashamed

Ophiophagi. *Anthropophagi.*

Monopods. *Arimaspi.*

Pandoræ.

to

to shew how the women Selenetidæ, brought forth egges, whence men were borne, of such height, length & stature, that I am partlie abashed to alleage his authoritie therin. Againe, the people called Sorbotæ of Æthiope, are said to be eight Cubittes long. To speake of the Troglodites which liue in Caues of the ground, feeding on Serpents, people of wonderfull swiftnesse, which out-runne any horse in Æthiope, which cannot speake but hisse: To speak of Massagetes, of the people Nasomones, I will according vnto promise omit the policitie thereof, touching all countries by the way, or some of the chiefe, as Egypt with braggs and vaunts of their antiquitie: The Æthiopians and the people of Caria, with simplicitie & slauery: The Carthaginian false & deceitfull: The Babilonian wicked and corrupted: The Persian, a drunkard and a glutton: The Sycilian warie and trustie: so, the cruelnesse of the Caspians: the filthinesse of the Lesbians: the drunkennesse of the Scythians: the fornication of the Corinthians: the rudenesse of the Bœtians: the ignorance of the Cymmerians: the beastlinesse of the Sybarites: the hardinesse of the Lacedemonians: the delicacie of the Athenians, and the pride & glory of the Romanes. Thus we read that the Spaniards be the greatest trauellers, and the greatest despisers: The Italian, proude and desirous to reuenge: The Frenchman politicke & rash: The Germaine a warrior: The Saxon a dissembler: The Sweuian a light talkatiue person: The Brytaine, a busie body: The Cimbrian, seditious & horrible: The Bœmian, vngentle, & desirous of news: the Vandall a mutable wrangler: The Bauarian, a flouter & a scoffer. These qualities are incident vnto the aforesaid nations by nature. But because in this place it were somewhat vnto the purpose, to declare the glory & state of Rome which of all the world was esteemed and feared: And for that Rome had more enemies, then all the whole worlde beside, to shewe briefly how they flourished, how their fame spread, and their glorie grew: I thinke it expedient, not medling with the antiquitie thereof in the time of Ianes and Cameses, but touching their fame by managing of warres, in the time of Romulus,

Selenetidæ.
Sorbotæ.
Troglodites.
Massagetes.
Carthaginians.
Babilonians.
Caspians.
Lesbians.
Corinthians.

Romulus, which being begotten of Mars, and of Rhea, a Vestall virgine, was the first builder of the Citie, and also king thereof. This king Romulus warred on the Sabins, after he had elected a hundred Senators, to discerne & iudge causes of the Citie, to defend Justice, and practise the same, and to punish vice and wrongs, according to the lawe of Plato, who willed euery common wealth to be gouerned with reward vnto the vertuous, and punishment vnto the vicious. Againe, he appointed certaine souldiers, vnto the number of one M. to be in a readinesse alwaies to defend the Citie. After Romulus succeeded Numa Pompilius the second King, a man verie religious and pitifull: he in his time made lawes to obserue rites, sacrifices, & ceremonies, to worship their Gods: He made Bishops and Priestes, hee appointed the Vestall Virgins, and all that belong thereunto. Thirdly came Tul-
T. Hostilius. lus Hostilius to be king in Rome, whose felicitie was onely to teach the youth of Rome the discipline of warfare, stirred them wonderfully to exercise and practise the same: Then
An. Martius. fourthly succeeded An. Martius, with the like industrie and and care of the further and surer state of the Citie, in raising the hie walles of Rome, in a bridge vpon the riuer Tiber, in amending and beautifying all the streetes in Rome. The first
Tar. Priscus king was Tarquinius Priscus, which though he was a stranger borne of Corinth, yet he encreased the pollicie of the Romans with the wit of Greece: he triumphed ouer the people of Tusk, and enlarged the fame of Rome much more then it
Ser. Tullius. was. To this came next Seruius Tullius which was the sixt, and Tarquinius Suberbus the seuenth and last king of Rome, who for his misgouernment and lust in the Citie against the chast matrones, for the pride and infringement of the libertie, hauing withall rauished Lucrecia Collatinus wife, was at length after long rule and gouernement, banished Rome. The first alteration and chaunge of state was then after these seauen Kings gouerned Rome, two hundred yeares & a halfe, which was the first infancie of Rome. Then Collatinus and Brutus, after these kings were exiled and in reward of restoring liberty for honest life, were the first Consuls

suls in Rome: they I say, altered the gouernement of the citie, from a Monarchie vnto a kind of gouernment called Aristocratia, which continued in Rome from the time of Brutus and Collatinus, vntill the time of Appius Claudius, and Quintus Fuluius, which was two hundred yeares. In this season, during this two hundred yeares was Rome most assailed of all kinde of enemies, stirred vnto warres of all nations, for the space of two hundred yeares & a halfe. Then Appius Claudius forgetting the law he himselfe made in Rome against fornication, forgetting the rauishment of Lucrecia, and the banishment of Tarquinius for breaking of the same, against all right and reason willingly and wilfully rauished Virginia, the daughter of Virginius, which after that her owne father slue her in the open sight of Rome, the cause being knowne vnto all the Citie, the power of Virginius, and the populer state which alwaies had the gouernement of Rome vnder them, were straight in armes to reuenge the wronges and iniuries against lawes committed, and to defend likewise the lawes. Euen as the Kings before named were exiled and banished Rome for the rauishment of Lucrecia: so now the ten cõmissioners called Decem-viri, were likewise excluded & reiected for the rauishment of Virginia. *Appius Claudius.*

¶ Of the straunge natures of waters, earth, and fire.

IN diuers learned Histories wee reade, and specially in Plinie, of the wonders of waters, and of the secret and vnknowne nature of fire: which for the rare sight thereof, and for that it doth degenerate from thinges knowne, therin are noted things to be marualled at. There is water in ỹ countrie of Campania, where if any mankind will enter therein, it is written that hee shall incontinent be reft of his senses. And if any woman kind happen to goe into that water, she shall alwaies afterward bee barren. In the same countrie of Campania, there is a lake *Plin. lib. 2. cap. 103.*

Auernus. called Auernus, where all flying Foules of the ayre that flie ouer that lake fall presently therein and die. A Well there
Salmacis. is in Caria called Salmacis, whose water if any man drinke thereof, hee becommeth chast, and neuer desireth the compa-
Mæander. nie of a woman. The riuer Mæander doth breede such a kinde of stone, that being put close vnto a mans heart, it doth straight make him mad. There are two riuers in Bœtia,
Melas. the one named Melas, whose water causeth straight any beast that drinketh thereof, if it bee white, to alter colour vnto
Cephisus. blacke: the other Cephisus, which doth change the blacke beast vnto a white beast by drinking of the water. Againe, there is in India, a standing water, where nothing may swim; beast, birde, man, or any liuing creature else drowneth:
Silia. this water is called Silia. In Affrica on the contrarie part,
Apustida- there is the water named Apustidamus, where nothing,
mus. bee it neuer so heauie or vnapt to swimme that drowneth, but all kinde of things do swimme: lead or any heauie mettall doth swimme in that lake, as it is in the Well of Phinitia in Sicilia. Infinite waters should I recite, if I in this would bee tedious, in repeating their names, whose straunge natures, whose secrete and hidden operation, whose force and vertue were such as healed diuers diseases: as in the
Auaria. Isle of Auaria, there was a water that heale the Collicke
Albula. & the Stone. By Rome there was also a water called Albu-
Cydnus. la, that healed greene wounds. In Sicilia ỳ riuer called Cydnus was a present remedie vnto any swelling of the legges. Not farre from Neapolis there was a Well whose water healed any sickenesse of the eyes. The lake Amphion taketh all scurfes and sores from the bodie of any man.
What should I declare the natures of the foure famous
Euphrates. floudes that issue out of Paradice: the one is named Euphrates, which the Babylonians and Mesopotamians haue iust
Ganges. occasion to commend. The second is called Ganges, which the Indians haue great cause to praise. The third called Ni-
Nilus. lus, which the countrie of Egipt can best speake off. And the
Tigris. fourth is called Tigris, which the Assyrians haue most commoditie by. Here might I be long occupied if I should order-

ly

ly but touch the natures of all waters. The alteration of the Seas, and the wonders that thereof appeare, as ebbing and flowing, as saltnesse, and sweetnesse, and all things incident by nature vnto the Seas: which were it not that men see it dayly, obserue the same hourely, and marke things therein continually, more wonders would appeare by the Seas, then almost reason might be alledged for, sauing that God (as the Prophet saith) is wonderfull in all his workes. The fiue golden riuers, which learned and auncient writers affirme that the sandes thereof are all glistering gems of gold, as Tagus in Ispaigne, Hermus in Lydia, Pactolus in Asia, Idaspes in India, and Arimaspus in Scythia: these I say are no lesse famous through their golden Sandes, which their waltering waues bring vnto land in these foresaid countries, then Pernassus in Boetia, where the Muses long were honored, or Simois in Phrygia, where Venus was conceiued by Anchises To coequat the number of these fiue last & pleasant riuers, there are fiue as ougly and painefull, as Styx in Arcadia, whose propertie is to kill any that will touch it, and therfore fained of the Poets to be consecrated vnto Pluto, for there is nothing so harde but this water will consume, so cold is the water thereof. Againe, the riuer Phlegeton is contrarie vnto this, for the one is not so colde, but the other is as hote: and therefore called Phlegeton, which is in English fiery or smoky, for the Poets faine likewise that it burneth out in flashing flames of fire. Lethes & Acheron, two riuers, the one in Affrica, the other in Epire: the one called the riuer of forgetfulnesse, the other the riuer of sadnesse. The fift called Cocytus, a place where mourning neuer ceaseth. These fiue riuers for their horrour and terrour that proceeded from them, for the straunge and wonderous effects thereof, are called infernall lakes, consecrated and attributed vnto king Pluto, which Virgil at large describeth. Diuers welles for the straungnesse of the waters, and for the pleasantnesse thereof, were sacrificed vnto the Gods, as Cissusa a Well where the nourses of Bacchus vsed to wash him, was therfore cõsecrated vnto Bacchus: so Melas vnto Pallas,

Tagus.
Hermus.
Pactolus.
Idaspes.
Arimaspus.
Styx.
Phlegeton.
Lethes.
Acheron.
Cocytus.

Aganippe vnto the Muſes and ſo fourth, not moleſting the reader further with natures of water. I meane now briefly to touch the ſtraunge nature of the earth. Plinie affirmeth that there was neuer man ſicke in Locris, nor in Croton, neither any earthquake euer heard in Licia, after an Earthquake they had fourtie fayre dayes. By Rome in the field called *Gabienſis.* Gabienſis, a certaine plotte of ground, almoſt two hundred acres would tremble and quake as men rode vpon it. There are two hilles of ſtraunge natures by the floud called Indus, the nature of the one is to drawe any yron vnto it: inſomuch, as Plinie ſaith, that if nailes be in any ſhooes, the ground of that place draweth the ſoale off. There is a piece of ground *Characena.* in the Citie Characena, in the countrie of Taurica, where if any come wounded, hee ſhall be ſtraight healed: And if any *Hirpinis.* enter vnder diuers places, as in a place called Hirpinis, where *Iheropolis.* the Temple of Mephis is builded, or in Aſia, by Iheropolis, they ſhall incontinently die. Againe, there are places by the vertue of ground, in that place, that men may propheſie. Diuers times we reade that one peece of ground deuoured *Ciborus.* another, as the hill Ciborus, and the Citie harde by, called Curites, were choked vp of the earth. Phægium, a great *Sipilis.* mountaine in Æthiopia, and Sipilis, a hie hill in Magneſia, with the Cities named Tantalis and Galarus. There is a great rocke by the Citie Harpaſa in Aſia, which may be moued eaſily with one finger, and yet if any man put all his ſtrength thereunto, it will not ſtirre. I neede not ſpeake of mount Ætna in Sicilia: of Lypara, in Æolia: of Chimæra, in Lycia: of Veſuuius, and Ænocauma, fiue fiery mountaines, which day and night burne ſo terribly, that the flame thereof neuer reſteth. If any man will ſee more of theſe marueilous & wonderous effects of Elements, let him reade the ſecond booke of Plinie, where he ſhall haue abundance of the like examples. There he ſhall ſee that in ſome places it neuer *Nea a Towne of Phrigia.* raineth, as in Paphos vpon the temple of Venus: In Nea a towne in Phrigia vpon the Temple of Minerua, and in diuers places elſe, which is the nature of the ground. About Babilon a field burneth day and night. In Æthiopia certaine

fields

fields about mount Hesperius, shine all night like starres; as for earth quakes and woonders that thereby happened, I will not speake, for that it is forced of matter: but of those straunge grounds that neuer alter from such effects afore mentioned, beside the mettals, the stones, the hearbes, the trees, and all other things, are miraculous and straunge, as Plinie in diuers places doth witnesse. And as for fire, it is too great a woonder that the whole worlde is not burned thereby, sith the Sunne, the Starres, the Elementarie fire, excell all myracles; if God had not preuented in keeping the same from damage, and hurt vnto man: yea, appointed that the heate of the Sunne should not kindle strawes, stubbles, trees and such like, where the heate thereof (as we daily see) burneth stones, leade, and the most hardest substaunce out: sith specially that fire is in all places, and is able to kindle all things, insomuch, that the water Thrasimenos burneth out in flames; which is vnnaturall and strange, that fire kindleth in water: And likewise in Egnatia, a Citie of Salentine, there is a stone which if any wood touch, it will kindle fire: In the Well called Nympheus, there is a stone likewise whence come flames of fire, the stone it selfe burneth in the water. A greater woonder it is, that the fire should be kindled by water, and extinguished by winde. Fire flashed about the head of Seruius Tullius being then a boy in sleepe, which did prognosticate that hee should be a king of the Romanes. Fire shined about the head of L. Marcius, in Spaine, when he encouraged his Souldiours to reuenge manfully the deaths of those noble & famous Romans, named Scipians. The maruellous effects of fire, are most wonderous & most strange.

Thrasimenos.

Egnatia.

¶ Of the world, and of the soule of man, with diuers and sundrie opinions of the Philosophers about the same.

AMongst diuers Philosophers & learned men, grew a great controuersie of the beginning of the world: some of the best affirming that it had no beginning, nor can

haue ende, as Aristotle and Plato, applying incorruption, and perpetuall reuolution to the same. Some with Epicurus thought the worlde should be consumed: Of this opinion was Empedocles and Heraclitus. Some of the other side did iudge with Pithagoras, that so much of the world should be destroyed as was of his owne nature. Thales said there was but one world, agreeing with Empedocles. Democritus affirmeth infinite worldes, and so iudged Methrodorus the Philosopher, worlds to be innumerable. Thus hold they seuerall opinions, concerning the making, the beginning, the ending, and the numbers of the world. What childe is there of this age but smileth at their folly, reasoning largely one against another, in applying the cause and the effect of things vnto their owne inuentions: And as they haue iudged diuersly of the world, concerning the frame and nature thereof: so were they as far off from the true vnderstanding of the creation of man. Some grosly thought that mankind had no beginning. Some iudged that it had a beginning by the superiour bodies: And for the antiquitie of mankind, some iudge Egypt to be ỹ first people, some Scythia, some Thracia, some this countrie, and some that countrie, with such phantasticall inuentions, as may well appeare vnto the most ignorant an errour. And alas how simple are they in finding out the substaunce of the soule, what it should be, where it should be, and by what it should bee: Some say that there is no soule, but a naturall mouing, as Crates the Theban: some iudge the soule to bee nothing els but fire or heate, betweene the vndiuisible partes: Others thought it an ayre receiued into the mouth, tempered in the heart, boiled in the lightes, and dispersed through the body. Of this opinion was Anaxagoras and also Anaximenes. Hippias iudged the soule of man to be water. Thales and Heliodorus, affirmed it to bee earth. Empedocles is of opinion that it is hote bloud about the heart: so that they varie in sundry opinions, attributing the cause thereof either to the fire or elle vnto water, either vnto the earth, or vnto the ayre, & some vnto the complexion of the foure Elements: others of the earth & fire: others

Pithagoras.
Thales.
Democritus.
Empedocles.
Crates.
Anaxagoras

of

of water and fire: Some againe reason that the substance of the soule is of fire & of the ayre. And thus of approued Philosophers, they shew themselues simple innocents. How ignorant were they in defining the soule of man: so far disagreeing one with another, that Zenocrates thinketh againe the soule to be but a number that moues it self, which al the Egyptians sometime consented vnto. Aristotle himselfe the Prince of al Philosophers, & his maister Plato, shewed in this their shifting reason, which both agree that the soule is a substance which moueth it selfe. Some so rude and so farre from perfection in this point, that they thought the heart to bee the soule: some the braine. How ridiculous and foolish seemeth their assertion vnto this age concerning the soule, & as childishly they dispute and reason againe about the placing of the same, where and in what place of the bodie, the soule resteth: for Democritus iudgeth his seat to be in the head: Parmenides in the breast: Herophilus in the ventricles of the braine: Strato doth thinke that the soule was in the space betweene the eye browe: yea some were so foolish, to iudge it to be in the eare, as Zerxes king of Persia did: Epicurus in all the breast: Diogenes supposed it to be in a hollow vaine of the heart: Empedocles in the bloud: Plato, Aristotle, and other that were the best and truest Philosophers, iudged the soule to be indifferent in all partes of the bodie: Some of the wisest supposed, that euery peece and parcell of the bodie had his proper soule. In this therefore they were much deceiued, in seeking a proper seate for the soule. Euen as before they erred shamefully, and lied manifestly about the essence and substance of the soule: so now were they most simply beguiled in placing the soule as you haue heard. And now after I haue opened their seuerall opinions, concerning what the soule is, and where the soule is, you shall here likewise heare, whither the soule shall goe after death, according vnto the Philosophers, which as diuersly varie and disagree in this, as you before heard the diuersitie of opinions, concerning the substance, & the place. And first to begin with Democritus, who iudgeth the soule to be mortall, and that it shal

Aristotle.

Herophilus. Strato.

Empedocles.

perish

perish with the bodie: to this agree Epicurus, and Plinie.

Epicurus.

Pythagoras.

Pythagoras iudged that the soule is immortall, and when the body dieth, it fleeth vnto his kinde. Aristotle is of opinion that some partes of the soule which haue corporall seats must die with the bodie, but that the vnderstanding of ỹ soule which is no instrument of the bodie, is perpetuall. The people called Drinda were of this iudgement, that soules should not descend vnto hell, but should passe vnto another worlde,

Essei.

Ægyptians.

as the philosophers called Essei, which suppose that ỹ soules of the dead doe liue in great felicitie beyond the Ocean seas. The Ægyptians, auncient people, iudged with Pythagoras that the soules of men should passe from one place vnto another, & then to enter into another man againe. The Stoiks

Stoiks.

are of that opinion, that the soule forsaketh the bodie in such sorte, that the soule which is diseased in this life, and aduaunced by no vertue dieth together with the bodie, but they iudge it, if it be adorned with noble and heroicall vertues, that it is then accompanied with euerlasting natures. Diuers of the Pagans hold that the soule is immortall, but yet

Pagans.

they suppose that reasonable soules enter into vnreasonable bodies, as into Planets or Trees for a certaine space. There were againe some friuolous Philosophers as Euripides and Archelaus, which say that men first grew out of the earth in maner of Herbes, like vnto the fables of Poets, which faine that men grew of the sowen teeth of Serpents. Some againe very childishly affirme that there bee nine degrees of punishment, or rather nine Mansions in Hell appointed and prepared for the soule. The first seate is appointed for young infants: The second for Idiots and fooles (I feare that place will be well filled:) The third for them that kill themselues: The fourth for them that bee tormented with loue: The fift for those that were found guiltie before Iudges: The sixt appointed for strong men and Champions: The seauenth is a place where the soules be purged: The eight seate is were the soules being purged doe rest. The ninth at last is the pleasant field Elisium. And to ioyne these Legendes of lies of olde women with friuolous figments of

Nine mansions for soules in hell.

Poets

Poets, they likewise affirme the like follie of fierie Phlegeton, of frostie Cocytus, of the water of Styx, of the floud Lethes, and of Acheron with other such, whence all Paganicall rites and fond fooliſh obſeruations firſt grew: I meane of fables of Poets, & not by the reading of the holy Scriptures. O blind bayards, in ſeeking that which they could neuer find ſo. And as they could prooue and ſay that the bodie came out of the earth, the moiſture out of the water, the breath of man by the ayre, and the heate of man by the fire: ſo could they not know the worker thereof, how wit and wiſedome came from God, how all things were made by him of nothing. This knew they not, not that they wanted learning, but that they wanted grace. They could appoint Planets in their ſeuerall places, in their due ſeates and iuſt Manſions, as Iupiter in the liuer, Saturne in the ſplene, Mars in bloud, Sol in the heart, the Moone in the ſtomacke, & Venus in the reynes: but they could not agree in appointing a place for the ſoule. They could likewiſe appoint ſeates for the bodies ſuperior in man, as the Ram in the head, the Bull in the neck, and the Crab in the heart, the Lion in the breaſt, and the Fiſh in the foote, and ſo others: but they could in no wiſe find a ſeat for the ſoule. Truely is it ſaide, that God reuealeth wiſedome vnto babes, and hideth the ſame from the ſages of the world. Hence groweth the beginning of all hereſies according vnto the Prouerbe: the greateſt Philoſophers, the greateſt Hereticks: Heereby I ſay grewe almoſt the inuention of Philoſophie, coequall vnto the veritie of the Goſpell, and therefore Paule the Apoſtle crieth vpon all men to take heede of flattering Philoſophers. If in this place I ſhould ſhewe their opinions, concerning our God & Creator, I ſhould ſeeme tedious: For Diagoras and Theodorus affirme that there is no God. Epicurus iudged that there is a God, but that he had no care ouer earthly things. Thales ſaid that God was a minde which made all things of water. Cleanthes ſuppoſed God to be the ayre onely. Alcineon iudged the Sunne, the Moone, & the Starres to be onely God. Parmenides maketh God to be a continuall circle of light,

The Planets placed in mans bodie.

Diagoras.

Thales.

Cleanthes.

which is called Stephanen. Crisippus nameth God a diuine necessity. Anaxagoras supposeth God to be an infinite mind, moueable by it self, so doth Pythagoras likewise iudge: Yea, Aristotle imagined God to be a proper nature, as the world, or the heat of the heauens, or the diuinitie of the mind, which either of these three he nameth God, & so infinite are they that so simply conceiue the maiesty of the Godhead, that far wiser had they seemed vnto vs by silence therein, then by vttering of such fond phantasticall opinions, wherein their too much errour and folly is vnto all men euident.

¶ Of worshipping of Gods, and religion of Gentiles.

Numa. NVma Pompilius, the seconde King of Rome, beyng studious to drawe the ignorant and rude people to some profession of religion, was the first that appointed sacrifices vnto Iupiter, & vnto Mars. In Rome euen hee elected virgines vnto Vesta, and appointed certaine orders in chooſing of the same. None by the lawe of Numa, might bee taken vnder sixe yeares olde, and none aboue ten to bee a Vestall virgin, which virgines should be thirty yeares religious, and vowed vnto Vesta: of the which thirtie yeares, the first ten yeares they should learne the order and fashion of the Sacrifices, and religion of the Goddesse Vesta. The second ten yeares they should sacrifice and employ the Ceremonies with Rites and Honours belonging vnto Vesta. The third ten yeares, they should as graue Matrones, learne the others late chosen, to bee perfect in the Rites and Ceremonies of Vesta: Then if any of them would marrie, they mighte after thirtie yeares continuance so doe. If any of these Vestall virgins were conuicted of whoredome, the lawe was, in open sight of the Citie of Rome shee should be brought vnto the gate called Collina, and there aliue be burned. Againe, if the fire at any time in the Temple had gone out by any meanes, their

Vesta.

their keepers with scourges should whip and scourge them almost vnto death. The same Numa, to make the people more religious, appoynted twelue men called Salij, with painted garmentes, singing Verses in the prayse and commendations of God Mars, with solempne dauncing and playing rounde about the Cittie. Amongst other sacred ryders, hee made certaine Priestes called Feciales: these punished offendours: these reuenged the wronges of Legates: these redressed all iniuries offered and committed within the Citie of Rome: these Priestes appointed rites and ceremonies, made sacrifices vnto the Goddesse Bona Dea, in a temple erected vnto their goddesse vpon mount Auentine: here might no men come to doe sacrifice, but all women. Of this goddesse Bona Dea, doth Cicero make oft mention in diuers of his Orations and inuectiues, made against diuers pernicious and wicked of the Citie, as Catelin, Clodius, and others. There was in Rome another kinde of religion dedicated vnto Flora, the sacrifice whereof was called Floralia. This Flora, as both Liuius & Dionisius do report, was a common strumpet, which for that she made the whole citie of Rome her heire, being wealthy at her death, she was therefore thought to be of the Romans, the goddesse of fruits, and was honored of all the lewde women in braue garlands, decked with all kind of flowres, in gorgeous apparell, and this was done in the moneth of May. The goddesse Ceres began then to be famous, for shee had her feasts and sacrifices named Cerealia, by the Priests appointed, she was thus honored: the Priests in white garments, and with lanthornes & firebrands in the night time, would come vnto the Temple, they abstained from Wine, and auoided venery for a certaine time, they had appointed euery fift yeare a great fasting. Minerua likewise began to haue such honour in Rome, that thee had three seuerall kinds of sacrifices, one of a Bull, the second of a Crane, the third of a Weather. The Romans did celebrate in the beginning of the Spring, such feastes and sacrifices vnto Berecynthia, called the mother of the goddes, that euerie man did offer of the chiefest thing that hee

Mars.

Bona Dea.

Flora.

Ceres.

Minerua.

Berecynthia.

did possesse to pleasure their Goddes. There were diuers other kindes of sacrifices, and vaine superstitious Ceremonies obserued then in Rome, whose beginninges proceeded from the inuention of Diuels, which of long time were honoured as Gods: for then men sought no helpe but of their Gods, which were rather Diuels: as Polidorus in his 4. booke affirmeth of a certaine riche man in Rome which had three of his sonnes sore sicke of the plague; this man was named Valesius, who euery night at home in his house, besought his houshold Goddes called Penates, to saue his children, & to plague him for the fault of his sonnes. Thus euery night praying vnto his Goddes for the health of his Children, a voyce was heard, that if he would goe with his three sonnes vnto Tarentum, and wash his sonnes with the water which was consecrated vnto Pluto and Proserpina, they should recouer their health. Valesius thought the way was farre, yet for health vnto his children, he tooke his iourney, and being ready shipt in Martius field hard by the riuer Tyber, he was desired of the maister of the Ship, to goe vnto the next Village called Tarentum, for a little fire, for the fire was out in the ship, and the Mariners busie about other things: when Valesius heard the name of Tarentum, he knew straight that it was that place that his Goddes appointed him to goe to, for the Cittie of Tarentum was in the furthest part of all Italy, in the country of Calabria, he willingly went & brought both fire with him for the Maister of the ship, and water for the children, which being giuen vnto his sonnes, they recouered health. Wherefore in memory of this, hee recompensed his Goddes with this sacrifice: Hee in the night appointed solempne plaies to honour Pluto, and Proserpina, to each seuerall nights euery yeare, for so many sonnes as he had that recouered health, erecting vp altars, and offering sacrifices in honour and solempnitie of Pluto. These oracles and diuine answeres which the Diuels were woont to giue in Idols to deceiue men withall: These I say, were they that blinded and allured the people to Idolatrie. Cicero sayeth that the chiefest Priestes of Rome, the Bishops, for that

Valesius.

Calabria.

that the ſacrifices and feaſtes, ceremonies and rites, belonging vnto new made Goddes, grewe to ſuch a number, that they appointed three men called Triumviri, to be rulers of the ſacrifices, and appointed other three that ſhould keepe the ſacred Oracles of Sibilla. The Oracles of Sibilla were witten in bookes, where they reſorted oftentimes for counſell and admonition, fifteene men appointed to know what was to be done in any perill or neceſſitie: as at the warres betweene Cæſar & Pompeius, ſuch prodigious ſights were ſeene, ſuch vnnaturall working of the heauens, ſuch terrible ſightes on the earth, ſuch portentious miracles then ſeene in Rome, that the Senators came vnto Sibilla to know the effects and endes of theſe monſtruous ſhewes, and to bee inſtructed of the ſtate of the Cittie, vnto whom ſhee gaue ſixe letters in writing, three R. and three F. to be expounded of their wiſemen, whereof the meaning was founde, the three R. were theſe, *Regnum, Roma Ruet*: and the three F. were *Flamma, Ferro, & Fame*, that is as much to ſay, that the monarch of Rome ſhould periſh with fire, ſword, and hunger. Dioniſius in his fourth booke ſaith, that an aged woman brought nine bookes vnto Tarquinius Superbus, beyng the ſeuenth and laſt King of the Romans, which ſhe would haue ſolde for three hundred Crownes to the king, letting Tarquinius vnderſtand that thoſe bookes were full of Oracles, and diuine anſweres, but hee making a ieſt of her bookes, did burne three of them before her face, demaunding of her againe what he ſhould pay for the other ſixe, ſhee anſwered, three hundred Crownes: then hee burned other three, & asked what he ſhould pay for the three bookes that were left, ſhe anſwered as before three hundred crownes: the king marueiling much at the cõſtancie of the woman, bought the three bookes for three hundred crownes, and after that time that woman was neuer ſeene in Rome, wherefore it is thought of the Romanes that ſhe was Sibilla. Therefore theſe three bookes were obſerued in Rome as aforeſaid, vnder the cuſtodie of three men appointed for the purpoſe, and ſhe ſo honoured and worſhipped, that ſacrifice vpon ſacrifice was offered

vnto Sibilla in Rome. Thus ỹ Oracles of Sibilla in Rome: The Oracles of Apollo in Delphos: The Oracle of Iupiter in Ammon, were the instructors to the Gentiles, & teachers of the Greeke. Moreouer they had such solemnities of feasts, such celebration of banquetes, either called pontificall feasts, for that it was ordayned by Priestes, or else triumphant banquettes after victories made of the Emperours, and giuen vnto the people; or else funerall feasts, where honour and solemnitie was had for the dead: As for games & playes to sacrifice & to honour their gods, they had Lupercalia, Floralia, Bacchanalia, Cerealia, with diuers & sundry others to pleasure their Gods, and to mitigate their furie & wrath. For in time of Tarquinius the proude, for that diuers women of Rome being great with childzen, got surfeits in eating of Bulles flesh, they appointed certain sacrifices vnto the Gods infernalles called Taurilia, to appeale their anger therein againe for them that were sicke. Valerius Publicola, which was the first Tribune in Rome, appointed banquets and feastes in the Temple of the Gods, to asswage likewise their fury: as Iupiter and Iuno, and Minerua, which were with banquets reconciled to restore health vnto the sicke. The homages and seruices, the sacrifices and solemnities, the banquettes and feastes, the mirth and melody, the pastime and sport, the great games and plaies, that almaies Greekes and Gentiles haue vsed to their Gods were almost infinite. The honour, the reuerence that Iupiter had in Creete. The worship and fame that Apollo had in Delphos: The sacrifices & ceremonies that Mars had in Thracia, are in bookes writen, are by authorities recorded, and I feare they be in the hearts of men to be deepely printed. Pallas had her seate in Athens, Iuno was stal'd in Samos, Diana in Ephesus, Cibeles in Phrigia, Venus in Ciprus, Ceres in Sicilia: Againe Pan amongst the Archadians, Osiris amongst the Egyptians, Bacchus in the Isle of Naxus, Vulcan in Lemnos. In fine, blockes, and stones, dogges, and cattes, Oxen, and Calues, honoured and worshipped as Gods. Thus wandering in this vale of miserie like Pilgrimes farre from

the

the Countrie that wee ought to trauaile vnto, where that true & liuing God is, the God of saluation and health, which is without end to be worshipped. He is the God of all men, & yet of the fewest worshipped: he is the Sauiour, & yet he is neglected: yea, and more reiected of vs that be Christians, then the blockes and stones were honoured of the Gentiles. And for proofe hereof I meane to shewe the seuere lawes that were in both Athens & Rome, the two Lāthornes of the world, for obseruing of their Gods and religion: neither the Philosophers in Athens, nor the Senators in Rome, nor the Magistrats and Princes of the world, then would in no wise permit iniuries towards Gods, suffer any euill report toward their religion, in such care were they, least they should offend their Gods and breake their lawes. Certaine husbandmen found in the landes of L. Petilius by plowing therin, two stones, whereupon an Epitaph of Numa Pompilius was written in one, in the other there found they foureteene bookes: seuen latine bookes, entituled Ius pontificum, the law of Bishops concerning Religion and sacrifices of their Gods: These bookes with great diligence & care were not onely commaunded to be kept, but also in all poynts to be obserued. The other with Greeke Bookes, entituled *Disciplina sapientiæ*, the rule of Wisedome; which for that they tasted of Philosophie, and condemned the vaine superstitious Religions of their Gods: Petilius (fearing least by reading of Wisedome and Philosophie, their folly and religion should be destroied) being then Prætor in Rome, at which time Cornelius and Bebius were Consuls, by authoritie of the Senate in open sight of all the Citie of Rome, burned the Greeke Bookes. For the old and auncient men would haue nothing kept within their Citie that might hinder their Gods: for before all thinges, they preferred their Gods, and their Religions; and so honoured their Priestes, their Sacrifices, and their vestall Virgines, before the Emperours and Senatours: as it appeareth by a Historie in Valerius, that when Rome was taken and conquered first by the French-men, and the vestall Virgines enforced euery one burthened with

L. Petilius.

Valerius Lib. 1.

with sacred things belonging vnto the goddesse Vesta, to beare those things away, shifting more for the sacrifices and rites of their religion, in carying their bookes, their garments, their Goddes: and their things belonging thereunto, then they cared for their Countrie, friends, children, and goods: Insomuch that L. Aluanius when hee sawe the Vestall Virgines taking paines to maintaine the honour of Vesta vndefiled, her sacrifices vnpolluted, in sauing the ceremonies and religion of theyr Goddes from the enemies, as one that had more regarde and respect to their vaine religion, then carefull of his wife and Children, which then beeing in a Chariot to bee caried and conueyed from Rome: were commaunded by Aluanius, to come downe from the Chariot, and go a foote, where he placed in stead of his Wife and Children, the Vestall Virgines with all their burthens belonging vnto Vesta, their sacrifices and other necessaries, & brought them honourably vnto the countrie of Creete, where with great honour they were receiued: and for memory hereof vntill this time the people of Creete for that they did succour the Vestall Virgines in aduersitie, were by the goddesse Vesta, recompensed no lesse for their humanitie, in receiuing of her maides vnto their towne, then she gratified Aluanius for his consideration and weighing of her religion: Insomuch, that the coche where her Virgins and her sacrifices were caried, was afterward more honored and esteemed, then any triumphant or imperiall chariot. In the selfe same time, and perturbation of Rome, when the capitol was besieged with the enemies, Caius Fabius perceiuing how religion was then esteemed, girded himselfe like a sacrificer, caried in hande an hoste to be offered vnto Iupiter, was suffered to passe through the middest of his enemies to Mount Quirinal, where solempnities and sacrifices were done vnto Iupiter: and that beeing accomplished, he likewise went vnto the Capitoll thorough the middest of the armie with all his companie, and by this meanes got the victorie ouer his enemies, more by religion then by strength. So much was superstition and idolatrie honoured & obserued euery where,

Caius Fabius

that

that the Persians sailed with a thousand Nauies to doe sacrifice and solempnitie vnto Apollo at Delphos. The Athenians slue and destroyed all those that enuied or repugned their religion. Diagoras was exiled for that hee wrote, that he doubted whether any Gods were or no: and if Gods were, what they were: Socrates was condemned for that hee went about to translate their religion, and speake against their Gods. Phidias that noble and cunning workeman was no longer suffered at Athens, but all the while hee wrought the picture of Minerua in Marble; for it was more durable then Iuorie: which whē Phidias thought to draw her in Iuorie, he was threatned to death, to vilipende so great a Goddesse, to make her in Iuory, which was wont to be honored in Marble. The Romans made lawes at the destruction of Canna, for that great slaughter of Romans which at that warre happened, that the Matrones of Rome bewayled and lamented the deaths of their husbands, their children, their brethren, and friends incessantly; that they should not passe thirtie dayes in mourning, least the Gods would bee angry: ascribing all Fortunes good and badde vnto their Gods. Wherefore it was decreed by the Senatours, that the Mothers and Wiues, the sisters and the daughters of them that were slaine at Canna, at the thirtie daies end, should cast away their mourning apparell, and banish their teares, & come altogither in white garments to do Sacrifice vnto the Goddesse Ceres. For it was thought, and truely beleeued among the Gentiles and Heathens, that the Gods would iustly reuenge those that would at any time neglect their Sacrifices and religions. Stout Brennus, for that he went to Delphos and spoiled Apollos Temple, and neglected his godhead, was plagued grieuously, and worthily reuenged: euen as king Zerxes, whose Nauies couered the whole Seas, whole armies of men dried vp riuers, & shadowed almost the whole earth, for that he sent foure thousand souldiours vnto Delphos to robbe Apollo, hee was therefore discomfited in his warres, forsaken of his Souldiours, prosecuted of his enemies, and compelled to flie like a vagabond from hill to hill,

Val. lib. 1.
Persians.
Athenians.
Phidias.
Brennus.
Apollo.
Zerxes.

vntill hee came vnto his kingdome of Persia, vnto his great infamie and shame. The like was in Carthage when the Cittie was oppressed by the Romans; Apollos Temple neglected, and hee himselfe not esteemed, hee reuenged the same: for the first that layde hande vpon him, lost his hande and his arme. Thus in Delphos and in Carthage did A-
Æsculapius. pollo reuenge his iniuries. His sonne Æsculapius, a great
Turulius. God in diuers countries, for that Turulius chiefe ruler of the Nauies of Antonius, hewed his woods which were consecrated vnto his Temple, Æsculapius reuenged it after this sorte. When Antonius and Cæsar were at warres, after that the hoast and armie of Antonius were vanquished, and Cæsar a victor, hee brought Turulius to bee murthered vnto that place in the woodes, where hee neglected
Ceres. Æsculapius. Ceres when the Cittie Mileton was taken by Alexander the great, and her Temple therein spoyled and robbed of the souldiours, shee threw flames of fire into their faces, and made as many blind as neglected her godhead and Maiestie. Dionisius King of Siracusa, for that hee spoiled
Proserpina. the Temple of the goddesse Proserpina, & robbed this goddesse of her golden garments, flouting and scoffing her rites and ceremonies, nothing esteeming her Sacrifice: & againe for that he commaunded his souldiers, to plucke and take away Æsculapius beard, in Epidaurus a city in Peloponeso in Greece, because his father Apollo had none: he was brought by the Gods from a king in Siracusa to be a poore Schoolemaister in Corinth, & wretchedly to end his life by the iust indignation of the goddesse Proserpina. Iuno shewed her anger vpon Fuluius Flaccus, for that when hee was Censor of Rome, he caused the Marble Tiles to bee brought from the Temple of Iuno in Lacinia, vnto the Temple of Fortune in Rome. He hauing his two Sonnes in Illyria at warres, the one by the wrath of Iuno slaine, the other by her pleasure plagued and tormented vnto death, hauing newes hereof, died for sorrow and griefe, and the Senatours knowing the cause, restored the Marble Tiles with Embassadours vnto Lacinia againe. The wrath of Iuno was the cause of the vn-

happie

happie ſucceſſe of that noble Conſul Varro in the warres of Canna. Hercules forgot not to reuenge the contempt and deſpiſing of his ceremonies and lawes by Pontius, which once he and his name receiued as their God, but by Appius perſwaded, who then was Cenſor in Rome, to neglect him, hee was deſtroyed, he and all his name, which were in number aboue thirtie, and Appius for his counſel made blinde. Thus the Gentiles & Heathens thought that nothing could eſcape vnreuenged of their Gods. This made Maſiniſſa king of Numidia to ſend backe the Iuorie teeth, that the Maiſter of his ſhips brought from the Temple of Iuno in Melcta, vnto Meleta againe. This made the Senators of Rome to ſend backe againe the money, which Pleminius the meſſenger of Scipio tooke away from the Temple of Proſerpina, vnto Proſerpina againe, fearing the anger & diſpleaſure of the Gods. Thus were the people blinded with vaine ceremonies of ỹ Prieſts, Biſhops, & Magiſtrates. Thus were the rude people deceiued by diſſimulatiõs of the Potentates, as Numa Põpilius one of ỹ firſt Idolaters that were in Rome, would make the people beleeue that hee had warnings & admonitions of the Nimph Ægeria, to whom hee ſaid hee had acceſſe in the night time to bee inſtructed in the Ceremonies of Rome. Licurgus, a lawe ſetter amongſt the Lacedemonians, perſwaded the people that what lawe ſoeuer he made, it was done by the Oracle of Apollo. Zaleucus made the Locreſians beleeue that his doinges and proceedings were done by the Counſell of Minerua. Piſiſtratus deceiued the people of Athens through diſſimulations by a woman named Phia, whom he dreſſed like Pallas: he was brought oftẽtimes by this woman vnto the caſtle of Pallas, and the rude people thought that ſhee was Pallas her ſelfe, and iudged thereby that Piſiſtratus might doe what hee would, and haue what he craued of Pallas. Minos king of Creete, was woont euery ninth yeare to goe vnto a ſecret place by him ſelfe, and there a long time ſtaying to conſult with Iupiter, what lawe he ſhould make vnto the people of Creete, as hee enformed the people, and ſo deceiued them craftily. Thus we ſee how

Hercules.

Maſiniſſa.

Pleminius.

Numa.

Licurgus.

Zaleucus.

Piſiſtratus.

Minos.

Licurgus amongſt the Lacedemonians, Zaleucus amongſt the Locreſians, Piſiſtratus amongſt the Athenians, Numa amongſt the Romans, and Minos in Creete haue deceaued the ignorant people with counterfaite talking with Gods: making them to belieue, that the Gods counſelled them and warned them to doe all things that they did then. Thus by craſte they inuented falſe Gods, framed ceremonies, and obſerued vaine orders. Sertorius that famous Sabin, & ruler long in Rome, was wont vpon the high rockes of Luſitania, to conſult with a white Hart, of whom hee was warned to auoyde things, and to doe things; to take things, and to refuſe things: inſomuch, that to blind the people, hee would attempt nothing, vntill hee had conſulted on the Rocke with this white Hart. L. Silla when at any time hee went vnto warres, would in open ſight of the Souldiours embrace a certaine remembraunce, a ſigne which hee brought from Delphos with him vnto Italy, requiring that, to keepe promiſe, as Apollo had commaunded him. Scipio would neuer take any publicke affaires in hande, before hee had gone vnto the Capitoll vnto the ſecret aulter of Iupiter, & there continued a while, to deceiue the people. Thus were they thought to be the ofſpryngs of Gods of the common ſouldiours, whō they deceiued with falſe ſhowes; and to this effect, that the people ſhould flatter & obey them in all things. And as Liberius did vſe to feede Iulius Cæſar with flatterie, ſaying, that mortall men ought to denie nothing vnto thoſe to whom the Gods do graunt all: ſo did theſe forenamed princes hunt for ſuch honor as Cæſar or Alexander had. Mahomet a great Prophet amongſt the Iewes, and a mightie God amongſt the Gentiles, (whoſe lawes vntill this day, the moſt part of the world obſerue) had his beginning as aforeſaid, diſſembling with the people, that a Doone that hee taught to come euery day vpō his ſhoulders, to feed on certain graines of wheate, which hee alwaies did beare in his eares, was the holy Ghoſt; and perſwaded the people, that his doings and lawes were appointed by the holy Ghoſt, which daylie came to conſult and to make orders amongeſt the people. Here

Sertorius,

L. Silla.

Scipio Affri.

read

read in diuers places of the Scriptures, that the men of Iuda did build aulters, and make Idols vpon euerie hie hill, and vnder boughs of trees. The Idolatrie of the people of Israel, with the daughters of Moab, vsing their Sacrifices, & worshipping their Gods, that God the true Messias did loath and abhorre. Such Idolatrie I say grewe amongest the Israelites, that Ieroboam commaunded two Golden Calues to be made, and to be worshipped, saying: Behold O Israel, behold thy Gods, which brought thee out of the land of Egipt. These were they that God most esteemed, and they least regarded it: these where his owne people, & yet they sought other Gods, saying vnto Aaron: Make vs gods to go before vs. Manasses king of Iuda, erected and made vp aulters vnto Baal to goe before him. Holophernes said that there was no God but Nabuchadonosor. Nabuchadonosor commaunded that all people, and nations, should kneele and worship the goulden Image. Salomon hauing great wisedome of God, that no Prince in Israell had the like, fell in his latter yeares to Idolatry, to worship the Gods of straung women. Antiochus commaunded Idols to be worshipped, aultars to be erected, temples to be made, swine to bee sacrificed, and his owne children to be vncircumcised. Thus was Idolatry mayntained, that Calues, Dragons, Serpentes, Sunne, Moone, all the Starres of heauen were honoured and worshipped as Gods: Insomuch, that when S. Paule went to Athens, and saw the Cittie so addicted vnto all kind of Idolatrie, his spirite was troubled therein. Thus they made vnto themselues Gods most like vnto those that made them. For as they heard not the true God and sauiour of the world, perswading them vnto amendment, threatning them of correction: Euen so their fayned Gods hauing eares heard not, hauing eyes sawe not, hauing hands felt not, hauing nostrels smelled not, for all the worshipping, sacrifices, and kneeling that they did vnto them. O miserable man, to forsake him which is the only sauiour and redeemer of man, and to worship those Gods which worke the onely confusion of man. I doubt least some with the rich glutton make their

Reg. 4.

Reg. 2.

Nabuchadonosor.

Salomon.

Antiochus.

Some honour their bellies as Gods.

bellies their Gods. I feare least some with Simon, make money their God: May I doubt most of all, least some make themselues Gods with Lucifer; or with Darius king of Persia, who by a law made an Edict, that no man might aske any thing of other Gods for thirtie dayes, but of King Darius.

Darius.

The originall beginning of Idolatrie (as learned Writers affirme) was that the Prince of the world, which is the Diuell, exercising Art, practising his diuinations, shifting such sundry shewes, powred such errours into mens heartes (for that prodigious actes and miracles, which Diuels, and men by Diuels wrought, were seene) that men were blinded with the shifts of Satan; which (as S. Paule sayd) could change himselfe like an Angell of light. So that some by Sorcerie, some by Coniuring, some by this craft, and some by the Diuell, which goeth about like a roaring Lion to encrease his kingdome, became Gods on earth: some againe for strength, some for buylding of Cities; some for inuentions of thinges, were had & counted in the number of Gods: as Isis amongst the Egyptians, Gabyrus amongst the Macedonians, Mithra amongst the Persians: Euen so with the Rhodians, & Messagetes, was the Sunne honoured: amongst the Latines, Faunus; with the Romans, Quirinus; with the Babylonians, Belus; with the Sabines, Sabius; with the Mores, Vranios; & so Iupiter in Creete; Apollo in Delphos; as is before said. They had certaine Beastes appoynted for the sacrifices, and consecrated vnto them, as an Owle vnto Minerua, a Hart vnto Diana, a Sow vnto Ceres, a Swan vnto Venus, a Cocke vnto Æsculapius, a Bull vnto Neptune, a Goate vnto Faunus, an Asse vnto Priapus, a Hogge vnto Bacchus, a Goose vnto Isis, a Peacocke vnto Iuno; besides this, the Persians offer vnto Phœbus a Horse for a sacrifice, the Carthagians euen vntill the destruction of Carthage, offered a Child vnto Saturne. The Eagle was appoynted for Iupiter, the Phœnix for the Sunne, the Rauen for Apollo, and the Pie for Mars. A further superstition was amongst the Gentiles, that Trees, Blockes, and such dumbe thinges were likewise consecrated and hallowed vnto their Gods: as the Oke vnto

Iupiter,

Iupiter, the Bay vnto Apollo, the Vine vnto Bacchus, the Poplar vnto Hercules, the Olive vnto Pallas, the Pine-tree vnto Cibeles, the Myrtle vnto Venus, and the Cypresse-tree vnto Pluto. Thus with Beastes, Birdes, Blockes, and Stones, honoured the Gentiles their Gods. There was almost nothing in all the whole world, but it had the name of a God. Amongst the Gentiles, Dogs, Oxen, Calues, Serpentes, Dragons, and such others.

Of the first beginning of Shaving, and of the vse thereof, with much making of the Hayres of the head.

THE Lacedemonians were wont to excell all other Nations, in letting their Hayres of their Heades and Beardes to grow, as an ornament and comely setting foorth of man. Wherefore Licurgus did defend the same, saying; that as the Hayres of the head were comely and seemely vnto beautifull men, so were they a terrour and a fearefull sight vpon the deformed man, for the enimies to looke vnto. Nicander therefore, being demaunded why the Lacedemonians, and the people of Sparta, did so esteeme their Beardes & Hayrie lockes of hayres vpon their heades: he sayd: Because it is a most naturall garment, and most comely vnto man, to haue that which is best in sight, and least in charges. The auntient Greekes, and especially the people of Athens, as soone as any was once past foureteene yeares of age, had a custome and law, that they should bee brought vnto Delphos, to offer their faire Hayres, their gay and frizeling bushes of their head vnto Apollo, as a sacrifice of their first fruite, and a pawne or pledge of their homage to God Apollo. So much esteemed they their Hayres, that they thought nothing to bee so acceptable vnto Apollo, as that which was most gratefull vnto them. The Thracians likewise had such regard vnto their Hayre of their heads, that they kemmed it, and decked it vpon their forehead, with curling

Sparta.

Athens.

Thracia.

ling knots vpon long Hayres: so that their chiefe care and studie was to trimme those which they esteemed most. In India, the subiectes in all things obeyed their Prince, and the Lawes, but in shauing their Hayres; which by no meanes they would agree vnto. *Argiui.* The Argiues loued so well their Hayres, that being conuicted by the Lacedemonians at Tiria, they shaued their Hayres, bewayled and wept their misfortune so much, that they vowed neuer to let their Hayres grow, before they would recouer againe Tiria. *The Greekes* The Greekes honored their long Hayres, and so esteemed their Beardes, that Homer was wont to call them *Caricomontas*, that is to say, Faire hayred. It should seeme that the Macedonians made too much of their Hayres & Beardes, for at what time Alexander the great, had gathered all his power and force to take his Conquest in hand, being demaunded of his souldiers whether in them any thing were to bee amended: the wise Prince considering the great hurt and inconuenience that should happen, chiefly in Warres, vnto those that were long Hayred, or long Bearded: And againe, being loth to offende his souldiers, for that he knew well that they much esteemed their Beardes, hee smyling, merily spake: I see no want in you, nor no vntowardnesse: but I wish your Beards & long Hayres were at home, vntill your returne. They marueyling much at his request, *Parmenio.* Parmenio answered, and sayd: that the Macedonians wote not what you meane thereby: then Alexander perceiuing that his Souldiers were angry for his desire and wish, said: because long Hayre is daungerous, and specially amongst the enemies: there is no better hold, then by Beards or Hayres. But it seemed that they had rather to be conquered like men, in their Beardes; then to be conquerers like boyes, without Beardes. *Plini. lib. 7. Cap. 59.* As for the Romans, Hayres delighted them so much, that there was no Shauing seene, no Barbers knowne, vntill Pu. Ticinius brought certaine Barbers out of Sicilia vnto Rome. But for the space of foure hundred & foure and fifty yeares, Rome nourished their long Hayres before, as that which they best delighted in, for the time. Affricanus was the first that euer delighted in Barbers,

bers, and next vnto him was Augustus Cæsar, successor of Iulius Cæsar. Besides these Countries, and famous Kingdomes, diuers others there were that so made of their Haires, that to obserue orders, and to auoyde dangers of warres, they did shaue diuers parts of their head, much against their will: Yet for custome sake, Maxies people in Aphrica, doe vse to shaue the right side, and to let the Haires grow vpon the left side. *Maxies.* Againe, the people which Strabo called Anases, doe shaue their former Hayres vpon their foreheads, and yet they make much of the hinder part of the head, where they suffer their Haires to grow very long. *Anases.* The Maceans shaue little Hayres vpon the crownes of their heads, like Priestes sometime, and yet suffer all their Hayres to hang downe in order about their faces. *Maca.* Herodotus in his fourth Booke doth name a people which is called Machleis and Abantes, which for that they be warriours, and alwayes in the field, face to face with their enemies, they shaue their Haire before, and suffer it to grow behind. The Euboians euen so let their Haires grow behind vpon their backes very long, and yet enforced of necessitie to cut it before, for feare of the enemies. *Euboians.* It seemed that either Barbers were skant, or not knowne in those dayes, or else Haires much set by, and esteemed of all men. For Suetonius that writ the lyues of Emperours, doth report, that the Emperour Caligula, was wont for enuie to those he met, to shaue their Haires off behind, knowing well, that nothing might molest them so much, as to haue their Haires off: for he was so enuious, that if he saw any that had fayre golden Haires, hee would haue it off straight with his owne hand. *Caligula.* Beardes were so set by, and so esteemed were Haires in those dayes, that women-kind were so forbidden by the law of the twelue Tables, to shaue any part of the face; to proone whether Haires might grow or no. Occasions were ministred vnto them (sayd they) by their long Haires, and Beardes, to know them selues, and the state of their body. For an old man in the Citie of Sparta, being asked why hee ware his Beard so long: hee answered: that in beholding the gray Haires in my Beard, I may do nothing vnseemely, nor *Sparta.*

vnworthy of such gray Hayres; for a good man is alwayes pricke with stings to liue vertuously. Demonax was knowne by his Beard, to be some graue Philosopher, of him that demaunded him what kind of Philosophy he professed, not knowing him otherwise then by his Beard. The Tyrant Dionisius to spight the Citizens of Epidaurus, toke the golden Beard of Æsculapius away out of the Temple, to moue them to greature displeasure. At what time Aristippus was brought vnto Simus house ỹ Phrigian, which was so dressed with cloth of Arras, and precious Hanginges, that the very Flowers so gorgiously shined, that he could not finde in the house a place to spit, without some offence; hee spit in his Hand-napkin, and threw it into Simus face, who was al bearded; hee being angry therewith, demaunded the cause why hee so litle esteemed him: for that (sayd Aristippus) that I saw not in all the house, so foule a place as that, which should haue been most cleane (meaning his Beard:) and though it was merrily done of Aristippus, yet it was not so merrily thought of Simus; which more esteemed his Beard, then Aristippus esteemed al his precious Clothes, and golden Hanginges. The like did Ieronimus surnamed Rhetus, make of his Beard; for when I see (laid hee) my Beard, then I know right well that I am a Man, and not a Woman: and then knowing my selfe to be a Man, I am ashamed to do any thing like a Woman, either in word or deed. Much more might be here alleadged, for the authorities of Beardes, and for esteeming of long Hayres: for there is no Countrey be it euer so ciuill, but it is addicted vnto some peculiar qualities; neither is there any man be hee neuer so wise, but doth glory in one thing more then in another: As the Wise man in his wisedome, the Learned man in his knowledge, the Ignorant man in his follie, the Proud man in his person, the selfe-louer in some place more then in other, either in his face, body, legge, middle, foote; yea, in hand and Haire; and especially many do make much account of their Beard, kembing, decking, handling, and setting it in order alwayes. But because people are mutable and full of change, and that time altereth all thinges,

Demonax.

Aristippus.

Rhetus.

we

we wil no further proceed in this, though men may misiudge of others, concerning their long Haires and Beardes: yet I say, iudgement is not safe in this point; for it may bee, that they preferre the rustie rude countrey Poet Hesiodus, before the warlike and eloquent Homer, as Panis king of Calcides; or as Midas did iudge Pan the Piper, before Apollo the God of Musicke. Hard it is to iudge of men, whether the Bearded man, or the Beardlesse man, is to be preferred; the long Haire, or the short Haire, to bee esteemed: for vnder straunge habite lurke hidden qualities, for vnder a ragged Cloake (as the Greeke prouerbe is) lyeth Wisedome as secretly, as vnder a Veluet Gowne. *Panis.* *Midas.*

Of diuers kindes, and sundry fashions of Buriall amongst the Gentiles.

THE auncient Egyptians waying the shortnes of mans life, litle esteeming the time, did prouide such Sepulchres against they dyed, that they accounted their Graues an euerlasting habitation. Wherefore in life time they studied how to make such gorgious Graues, as should be perpetuall monuments after death. Insomuch that three hundred & threscore thousand workemen were xx. yeares in building a huge & a monstrous worke to burie their bodyes; which for the bignesse thereof, was counted one of the seauen Woonders, named at this day, the Pyramides of Egypt. Plinie sayth, that the three Pyramides were made in Egypt, betwixt ỹ citie of Memphis & Delta: & king Ceopes (as Herodotus affirmeth) began to make the first, and (as Diodorus sayth) his brother Cephus began the second; and the third, king Micerinus, as both Herodotus and Diodorus agree. Some say that Rhodope a Harlot and a Strumpet, but being maryed vnto king Psamneticus, and left a widow, shee made (as Strabo sayth) the thirde Pyramides: but to this effect they were made, as common Sepulchres, to receaue dead men as guestes to dwell alwayes therein, with such ceremonies first, that beeing dead, they fill the Scull of his head with sweete Odours, and then they *Diodorus. Lib. 2.* *Pyramides.* *Ceopes.* *Cephus.* *Micerinus.*

The orders of the Ægyptians buriall.

rippe his body with a sharpe Stone of Æthiope, which the Egyptians haue for the purpose, and purge his body, and then being stopt with fragrant Odours and sweete Spices, they sewe vp the body, which being done, they put him in fine Sindon cloth, hauing his likenesse made vpon a hollow worke, wherin they put the body; with many other such ceremonies, only to saue the body frō any putrifaction. For they thinke, as the Stoickes doe: So long say they, shall the soule flourish and liue, as the body is vnputrified: for as the bodyes perish, so doth the Egyptians beleeue that the soules decay.

Æthiopians. The Æthiopians haue such care of the dead, that being dressed with all kind of Odours, they put him in such sumptuous Tombes, and gorgious Graues, that the Sepulchres are

Scythians. compassed and made ouer with fine Glasse. The Scithians when their Kinges and Noble men die, they must haue to beare thē companie vnto the graue, one of their Concubines, one of their chiefe Seruants, and one of their Friendes that loued them best aliue: they I say, must accompanie & follow them vnto the Graue beeing dead. The Romans had this

Romans. custome, that if any man of countenaunce and credite should die, his Sonnes and Daughters, his nigh kinsmen, and best beloued friendes (as Cicero doth write of Metellus) should put him in the fire, made for that effect & purpose; vnlesse hee were one of the Emperours, whose Funerall pompe was

Herodianus. Lib. 4. much more sumptuous: for then his body should be caryed by the Senatours vnto ỹ Market or common Hall of Rome: then the second day he should be caryed by certaine young Noble-men vnto Martius fielde, where a Tabernacle was made much like a Tower, all of dry Wood, and there after much solemnitie and ceremonies done, hee that succeeded him as an Emperour, should first put Fire in that worke, and then all men busie to see the body burned: And when they had burned him vnto Ashes, they would let an Eagle flie from the toppe of some high Tower, which (as they supposed) should carry his soule into Heauen. The Asirians

Asirians. did vse to annoynt the dead bodyes with Honie and Waxe, and with studie and care to reserue it from any

putri-

putrifaction. Such straunge order of buriall was in India, that the women of that countrey thought no greater fame nor worthier renowne, then to bee burned and buried togither with their husbandes. *Indians.* The Thracians are much to be commended herein, which at the birth of any of their friends children, vsed to weepe and bewaile the miserie & calamitie that man is borne vnto: and at the death of any of their friendes, they reioyce with such mirth and gladnesse, that they past these worldly miseries, that at the buriall thereof, euen when the corps doth go out of the house, they altogither say with one voyce: Fare well friend, goe before, and wee follow after. And so the corps goeth before, and all his friendes follow after him with Trumpets, Musicke, and great mirth for ioy that he is gone out of the vale of miserie. *Thracians.* Plato that diuine Greeke and noble Philosopher, made the like lawes in Athens, that when any of the chiefe officers should die, hee appointed that no mourning weedes should be there, but all in white apparell, and that fifteene young maydes and fifteene young boyes should stande round about the corpes in white garmentes, while the Priestes commended his life vnto the people in an open Oration, then hee should be brought very orderly to the graue, all the young children singing their countrie Hymnes, and they with the ancient men following, & the graue should be couered with faire hyde stones, where the name of the dead, with his vertuous commendations and great prayse were set vpon the stone. *Athenians.* The like graue the Italians vse at this day, and diuers other countries. And as these and others had the like ceremonies to the prayse and commendations of the dead: so others little esteemed and regarded such things, insomuch that the Persians were neuer buried vntill Fowles of the ayre and Doggs should eate some parte thereof. The Messagetes thought it most infamous that any of their friends should die by sickenesse, but if the parents waxed olde, the children and the next kinsemen they had should kill them, and beeyng killed, to eate them vp, supposing that theyr flesh was more meete for them to eate, then of wormes or any other beastes to bee deuoured. *Messagetes.* The

Tibareni. people called Tibareni, those that they loued best in youth,
Albans. those would they hang in age: Euen so the Albans certaine inhabitants about mount Caucasus, thought it vnlawfull for any to care for the dead, but straight buried them as ẏ Nabathæans do bury their kings & rulers in dunghils. The burial of the Parthians was nothing else but to cõmend them vnto beasts of the field, & fowles of the ayre. The Nasomones when they burie their friends, they set them in the graue sitting. But of al most cruelly deale the Caspians, & the Hircanians, which kill their parents, their wiues, their brethren, their kinsmen, & friends, & put them in the hie way half quick, halfe dead, for to be deuoured of birds & beasts. The fashion & custome with the Isidones, rude people of some part of Scithia, as Plinie in his 4. booke affirmeth, is to call their neighbours & friends togither where the dead lie, and there merrily singing & banquetting, they eate the flesh of the dead, and make the skull of the dead a drinking cuppe, all couered with gold to drinke withall. Again the people called Hyperborei, thinke no better graue for their friends, when they bee old then to bring them to some hie banke of water or great rocke, & thence after much feasting, eating & drinking, in the middest of their mirth, their owne friendes to throw them downe into the water headlong. To seeke & to search histories, too many such burials might be found amongst such rude and beastly nations. Notwithstanding in diuers regions so esteemed, that greatest infamie, the seuerest punishment was for any offender, was not to be buried: this the Athenians vsed toward those that were traytours to their countrie. And the Egiptians if any liued amisse, he should be carried dead to the wildernesse to be deuoured of wild beasts. The Persians likewise brought the bodies of men condemned to be eaten of Dogs. The Lybians thought them most worthie of solemne buriall, that died either in wars or were kilde by wild beasts. The Macedonians had great care in burning the dead souldiers that died in field. Amongst the Gentiles there were certaine daies appointed for mourning after the death of their friends. Licurgus lawe amongst the Lacedemonians was

Nabathæi.
Parthians.
Nasomones.
Caspians.
Hircanians.
Isidones.
Hyperborei.

that

that they should mourne but eleuen daies. Numa Pompilius decreed that the children after their parents death, the wiues, their husbands, &c. should mourne ten moneths, though by ꝑ Senators it was enacted at the wars in Canna, that the Romanes should mourne but xxx. daies. Amongst the Egyptians they had a custome to mourne after their kings died ix. & xii. daies, but generally the most custome was to bewaile the dead nine daies. In some places mourning was forbidden at their buriall, as at Athens by the law of Solon, in Locretia, in Thracia, in Cous, in Libia, and in diuers other places. The diuersitie of mourning was such, that amongst the Greekes they shaued their heads and beardes, & threwe it to the graue with the dead. Amongst the Lacedemonians, when the kings of Sparta died, certaine horsemen were appointed to trauaile ouer all the whole kingdome, certifying the death of the king, and the women in euery Citie, did beate their brasen pots, and make great heauie noise for the same. The Egyptians do mourne after this sort, they rent their clothes, they shut their Temples, they eate no meate, they smeere their faces with dirt, and thus abstaining from washing their faces threescore and twelue daies, they lament & bewayle the death of their kings and friends. The Carthaginians cut their haires off, mangle their faces, beat their breasts. The Macedonians likewise shaue their haires, bewailing the death of their friends, as we read of Archelaus, king of Macedonia, who shaued his haires at the buriall of his friend Euripides. The Argiues and the Siracusans accompany the dead to the graue, in white clothes be spotted with water & claie. The Matrones of Rome threw off their fine apparell, their ringes and chaines, and did weare blacke garments at the buriall of their friends: but I burne candle in the day time, to write of such infinit ceremonies that the Gentiles had at their burials. Therefore better to end with few examples, then to weary the Reader with too many Historyes, for this cause, sith all men know that all people haue their seuerall maners, as well liuing as dying, for continuance of time, & distance of ground alter the same.

¶ Of

¶ Of Spirits and Visions.



Vndrie and many things happen by course of nature, which timorous and fearfull men, for want of perfection in their senses, suppose to be spirites. Some so feeble of sight, that they iudge shadowes, beasts, bushes, and such like to be spirites. Some so fearful of hearing, that they thinke any sound, noise, whistlings & so forth, to be some bugges or Deuils. Hereby first spread so many fables of spirites, of Gobblings, of Bugges, of Hags, and of so many monstrous visions, that olde women and aged men, schooled their families to beleeue such thinges, who indged it sufficient aucthoritie, to alleadge the old tales tolde by their parents in their aged yeares. The Gentiles because they were giuen much vnto Idolatrie and superstition, did credite vaine and foolish visions, which oftentimes by suggestion of Deuils & by fonde fantasies conceiued, did lead their liues by perswasiõ of spirits, either in attempting any thing, or in auoyding any thing: for Suetonius doth write, that when Iulius Cæsar stayed in a maze at the riuer Rubico in Italy, with wauering mind, musing what were best, to passe the water or no, there appeared a comely tall man, piping on a Reede, vnto whom the souldiours of Cæsar flocked about to heare him, and specially the trumpetters, of whom he sodainly snatched one of their Trumpets, and leapt foorthwith into the Riuer Rubico, and straight sounded out with a lustie blast a larum, wherwith Cæsar was moued & said, good lucke mates, let vs go where the Gods doe warne vs. It is written in Plutarch, where Brutus was determined to transport his armie out of Asia vnto Europe, being in his tent about midnight, he sawe a terrible monster standing fast by him, without any wordes, wherewith he being sore afraide, ventured boldly, and demaunded of him what he was, vnto whom he answered and saide: I am thy euill Ghost, which at Philippos thou shalt see againe: where when Brutus came, being vanquished

Triton appeared vnto Cæsar.

Plutarch in the life of Brutus.

vanquished by Augustus Cæsar, remembring the wordes of his foreseene vision, to auoide the handes of his enemies slue himself to verifie the same. The like hapned vnto C. Cassius, which by the like sight was enforced to kill himselfe, for hee was warned that the murther of Cæsar should bee reuenged by Augustus his Nephew. Sightes were so seene amongst the Gentiles, and so feared and esteemed, that all the actions of their liues were thereby ordered. Tacitus, as Fla. Vapiscus reporteth, when it was tolde him that his Fathers graue opened of it selfe, and seeing as hee thought his Mother appearing vnto him as though shee had bene aliue, knew well that he should shortly after die, & made himselfe readie thereunto. There appeared vnto one Pertinax, as I. Capitolinus reporteth, three dayes before hee was slaine by a thrust, a certaine shadow in one of his fish pondes, with a naked sword in hand, threatning to kill him. Neither may we so litle esteeme the authoritie of graue & learned men in diuers of their assertions concerning sightes and visions, though diuers fables be alledged & auouched for truth, with simple and ignorant men. We read in the sacred Scriptures diuers sights seene, diuers visions appearing, & sundrie voices heard. We read that king Balthasar, being in his princely banquettes, saw a hand writing vpon the wall ouer against where he sat at table, what his end should bee. It is read in the iii. Chapter of the second of the Machabes, that a Horse appeared vnto Heliodorus, which was seruant vnto Seleucus king of Assyria, as hee was about to destroy the Temple at Ierusalem: and vpon the Horse seemed to be a terrible man, which made towardes him to ouercome him, and on each side of him were two young men of excellent beautie, which with whippes scourged Heliodorus. The like appeared vnto Machabeus, a horseman in shining armour all of Gold, shaking his speare, to signifie the famous victorie that Machabeus should obtaine. Many such like visions wee read of in scriptures, but let vs returne vnto the Athenians, who thought when Miltiades addressed his people against the Persians, hearing terrible noise, with sight of certaine

Brutus slue himselfe

Cassius slue himselfe.

Tacitus maketh himselfe readie to die by the sight of his mother

Pertinax.

Balthasar saw a hand writing on a wall.

Heliodorus saw a horsman threatning him.

Athenians.

spirites before the battaile, to haue victory ouer the Persians, iudging those sightes and visions, to be the shadow of Pan.

Lacedemonians. Likewise the Lacedemonians before they were vanquished in the Battayle at Leuctris, their armour mooued, and made exceeding great noyse in the Temple of Hector, so that at that time, the doores of the Temple of Hercules beeing fast shut with barres, opened sodainely of their owne accorde: and the Armour which hung fastened on the wall, was found lying vpon the ground. Plinei, writeth in the warres of the Danes; and Appianus affirmeth in the warres at Rome, what signes and wonders, what miserable cryes of Men, clashing of Armour, and running of Horses were heard, in so much that the same day that Cæsar fought his Battayle with Cn. Pompeius, the crie of an Armie, the sound of Trumpets were heard at Antioch in Syria. But I will omit to speake of such thinges, and take in hand to intreat of Spirites, which were both seene and heard of wise and learned men; and of Visions, supposed of the wisest, to be the soules of the dead men: for Plutarch writeth in the life of Theseus, that diuers and sundry men which were in the Battaile of Marathonia against the Medians, affirmed that they saw the soule of Theseus armed before the host of Greekes, as chiefe Generall and Captaine, running & setting on the barbarous Medians; whom the Athenians afterwarde for that cause onely honoured as a God. It is reported by Historiographers, that Castor and Pollux haue been seene often in Battailes after their death, riding on white Horses, & fighting against their enimies in Campe: insomuch that Plutarch testifieth, that they were seene of many in the Battaile against Tarquinius. Hector besought Achilles after he was slaine by him, not to throw his carkasse to be deuoured of Dogges, but rather to deliuer his body to be buried vnto his olde Father Priamus and his Mother Hecuba: Euen so King Patroclus appearing in like maner after death, vnto Achilles, desired him to bestow vpon his body all Funerall solemnities. Virgill testifieth, how Palinurus and Deiphobus appeared vnto Æneas; the one beeing his Shipman, the other his Brother in

Theseus appeared after death.

Castor and Pollux appeared after death.

Hector appeared after death.

Patroclus.

Palinurus.

Deiphobus.

in law: Their wandring Ghostes neuer ceased vntill such exequies were done vnto them as Æneas had promised. It is thought, that the Witch Phetonissa of Endor, rayled the soule of Samuel at the commandement of King Saul, to foreshew the successe and end of the Battaile of the Philistines. It is read in Lucan the Poet, of a Witch named Erictho dwelling in Thessalia, that reuiued and restored to life a souldier lately dead, at the request of Sextus Pompeius, to know the end of the Warres at Pharsalia. One History I must repeate, which Plutarch reciteth in the life of Cimon, that one Pausanias after he had taken the Citie of Bizance, being in loue with a faire Damsell named Cleonices, a maide of noble parentage, he commanded her father (which durst not resist him) to send his daughter vnto him to vse at his pleasure: which when the Mayde came, he being fast asleepe in his bed, the Virgin being shamefast and fearefull, in putting out the candle, comming in the darke toward Pausanias, stumbled at the stoole, which with the fall, sodainely awaked Pausanias from sleepe, thinking some foe or mortall enemie of his to be there, hauing his sword hard by, slue the Virgin: but she being so slaine, would neuer after suffer Pausanias to take any quiet rest, but appeared vnto him alwayes, saying: Recompence the iniurie and wrong thou diddest vnto me, by equitie and iustice; following him as he fled, from place to place, from Bizance vnto Thracia, from Thracia againe vnto Heraclea, from Heraclea vnto Sparta; where he famished for hunger. Mathew in his seuenteene Chap. beareth record, that Moses & Elias after they were dead many hundred yeares before Christes incarnation, yet appeared bodily and ghostly on Mount Tabor vnto Christ, where they spake and communed with our Lord and Sauiour. The soule of Lazarus did not onely appeare (as Iohn saith in his eleuenth chap.) but came againe both body and soule, in a true token of our sure resurrection. But as the appearing of those sightes at Gods appoyntment were most true, so it is most horrible to giue credit, that the soules of men after death, do either by visions, or by bodily apparance shew themselues: but the Diuell is

Phetonissa supposed to raise the soule of Samuel.

Pausanias.

well beaten in experience of things, and knoweth best how hee may deceiue the wisest sometime, for hee is subtill and craftie. If the Mariner know when stormes and tempests arise: if the Phisicion iudge by the Urine, the state and daunger of the patient: if the skilfull Astronomer can many yeare before exactly foretell the Eclipse of the Sunne and Moone: if in fine the practised Souldier knoweth straight where the victory shall happen: no maruell it is that the Deuell an old souldier can foreshew things to come: And make things apparant of nothing. What made Theodoricus to espie the terrible & threatning countenance of Symmachus, which he slue before in a fishes head being brought before him on the table at supper, at the which sight he fel for feare into a grieuous sickneſſe, & so died: the Deuill. What caused one Bessus of whom Plutarch maketh mention in his Booke *De sera numinis vindicta*, after that hee had kild his owne Father, and a long while hidden himselfe as a murtherer, at last being by the Deuill mooued to throwe downe a swallowes neast with a speare, & killing the young swallowes, he was of the company about him misliked for his cruelnesse vnto poore birdes, and taunted of his companions for his tyrannie therein: but he answered & excused himselfe, saying: why should I not kill those that accused me of my fathers death, and cried out vpon me a long while that I should kill my Father: They which were present being amazed at his talke, tolde the King thereof, which caused him to bee apprehended, and examined by that euidence, hee confessed the murther. These are the drifts of Deuils, the shifts of Sathan at all times, and in all countries. Paulina the chast wife of Saturnus a Romane, was of such excellent beautie, of such noble parentage, and of such godly life, that when Decius Mundus a young Knight of Rome, who being enamoured with her beautie, sought sundrie meanes a long time to none effect, (for neither gold nor treasure could allure this sober & chast Paulina to consent to sinne) hee perceyuing how shee was bent to temperancie, and to renounce all filthy lust, gaue himselfe willing to die, in the meane time the Deuill practised a

Theodoricus was ouercome by a fish.

Bessus was betrayed by Swallowes.

Paulina.

Mundus.

feate

feate with Ide, a maide which dwelt in house with Mundus Father, to bring this purpose to passe: this maide knowing well the constancie and honest life of Paulina, and how religious she was to serue the Goddes Isis, inuented this fraud: she went and talkt with some of Isis Priestes, opening the whole matter in secret vnto them, promising a great rewarde to faine that their God Anubis had sent for Paulina to lie & to accomplish loue with him: This being done by the elder Priests, her husband Saturnius was verie ioyfull that the great god Anubis had vouchsafed to send for his wife, she being as glad, boasted and bragged of the same amongst her neighbours: and went to the Temple of Isis where likewise Anubis was worshipped, being sent by her husband very braue & gorgeous, where the young and lustie knight Mundus by the aduise of the Priestes hid himselfe vntill Paulina came, which embracing her in the darke accompanied with her till hee had satisfied lust all the night. Then in the morning the matter being knowne, shee rent her hayres and clothes, and tolde her husband Saturnus how shee was dealt withall: her husband then declared the whole matter vnto the Emperour Tiberius, who hauing perfite knowledge by diligent examination, did hange the Priests and the mother of the mischief Ide, commaunded the Image of Isis to be sunke in ỹ riuer of Tiber, & banished Mundus out of Rome; so that vnder the colour and pretence of holinesse, diuers Matrones & Maides were defloured, abused mens Wiues, and Daughters: as Ruffinus testifieth of a certaine Priest in Alexandria in Egypt named Tirānus, who vsed such shifts, and practised such feats to haue his desire accomplished, and his lust satisfied, with such Women and Maidens as hee thought good, saying, that the great God Saturne whose Priest he was, sent for them to come vnto the Temple of Saturnus, and there vntill his wickednesse was knowne, hee vsed vnder pretence of the great Saturne which was honoured in that Cittie, his filthy lust and horrible life. Wee read the like almost of Numa Pompilius, that he bare the people of Rome in hand, that he had familiar companie with the Goddesse

Tyrannus.

Numa Pompilius.

desse Ægeria, because hee might purchase the more credit and authoritie vnto his lawes & orders. These are the workes and shiftes of wicked men, which deceiued alwaies the rude people with vaine religion and superstitious holinesse, which the Deuill the Father of lies did bewitch and allure them to beleeue fantasticall visions to bee the soules of dead men, the Deuilles appearing themselues like men; letting them to vnderstand that they were the Soules of such men as they appeared like vnto: as Romulus the first King and founder of Rome, appeared after his death, walking vp & downe by Atticus house, vnto Iulius Proculus, charging him to erect him vp a Temple in that place where hee walked, saying that hee was now a God, and that his name was Quirinus. Remus likewise King Romulus his brother, appearing vnto Faustulus and to his wife. Laurentia sometime his nource, complayned of his miserable death, desiring them to make labour that the same day wherein hee was slaine, might bee accompted amongst their Holidayes, for that hee was canonized amongst the Gods. We reade in Lucan how that the soules of Silla and Marius, two famous and renowmed Romanes were alwaies walking and appearing vnto men before they were purged by sacrifice: for the Deuils made the people beleeue when the bodies should bee buried with all funerall due thereunto belonging, the soules should haue rest to practise superstition amongst them, as you heard a little before. What complaint made Hector and king Patroclus vnto Achilles? What request made Palinurus & Deiphobus vnto Æneas, which Homer & Virgil write of, for the buriall of their bodies? Suetonius writing of the liues of Emperors, sheweth how Caligula sometime Emperour in Rome, after he was dead, being halfe burned and buried, for that he wanted due solemnitie of buriall, appeared in the Gardens of Rome called Lauriani to the keepers, troubling and molesting them very much, vntill his sisters caused him to be taken vp, and commaunded he should be throughly burned, & solemnely buried. There was in Athens by report an excellent faire house set to sale, for ỹ no man durst dwell within it:

Romulus a God after death.

Cicero. lib. 1. de legibus.

Remus canonized a God.

Silla & Marius seene after death.

Caligula.

for

for about midnight cõtinually there was heard sound, noyse, clashing of armour, & clattering of chaines, and there appeared an image or shape like an old man, leane and loathsome to behold, with a long beard, staring hayres, and fettered legs. This house hauing a peece of paper vpon the doore, concerning the sale thereof, for that no man would venture to dwell in it: Athenodorus a Philosopher returning from Rome, where he abode a long time with the Emperour Augustus Cæsar, vnto Athens, & reading the writing vpon the doore, he hired the house, & cõmaunded his seruant to make his bed in the highest chamber in the house, where he setleth himselfe to marke & behold things that would happen: being thus in study, first he heard the sound and ratling of chaines, and then he saw an olde man becking toward him to follow, the Philosopher went after him with his candle in his hand into an inner court, where the Image left him alone & vanished. Athenodorus the next morning caused the rulers of the Cittie to dig vp ỳ place, where they found diuers bones of dead men, these were commaunded by the Philosopher to be burned solemnly, which being burned, the house afterward was quiet and still without either noyse or sight. Thus the Deuill soweth the seed of superstition, & maketh oftentimes his Angels to worke myracles. What strange workes did that Coniurer Bileam bring to passe by the meanes of Deuils? What wonders wrought that wicked Appolinius by ỳ helpe of Satan? What maruels, showes, & sights did Simon Magus vse by the industry of false spirites? What did not Pharoes sorcerers oftentimes attempt by perswasion of Deuils? Marke their end, and iudge of their life: the one breaking his necke, the other drowned in the red Sea, and so the rest ended their liues miserably. Too many haue beene, & I feare are yet that giue credit vnto such vaine illusions & phantasticall sights.

¶ Of Dreames and Warnings.

AMongst the Gentiles dreames were so obserued, that the vaine superstitious noting of the same, was the whole *Bruso. lib. 6. Cap. 8.*

whole truſt and hope of their countries, friends, and liues. For when the kings of India take their reſt, they are brought to bed with all kinde of Melodie and Harmonie, euery man kneeling vpon his knees, beſeeching Morpheus the God of ſleepe, to reueale thoſe things vnto their King, that ſhould be commodious and profitable vnto the ſubiects. They thought themſelues well inſtructed when eyther by Oracles they were perſwaded, or elſe by viſions ſuggeſted. King Pirrhus knew well that his dying day was at hand, when hee beſieged the Citie of Argos, and ſawe in the market place a braſen Woolfe, and a Bull, which the Argyues for memory of things paſt, and auncient monuments had put vp, for hee by an Oracle had to vnderſtand, at what time he ſhould ſee a Bull and a Woolfe fighting togither, he ſhould then prepare himſelfe to die. Alexander the great, after that the Oracle of Iupiter Ammonius was pronounced that he ſhould be vncõquered, he doubted not but to ſubdue the whole world, & ſo truſting more vnto the Oracle of Iupiter, then he miſtruſted the mutabilitie of Fortune, toke vpon him the conqueſt of all the world, attempting nothing at all without ſome Oracle or dreame had warned him thereunto. For before the great cõqueror Alexander had ſeene Hercules in his ſleepe, reaching out of the wall his hand, promiſing him his ayde & helpe in his warres: he had not ſo boldly attempted ſo hie an enterpriſe without feare and dread of his enemies. Unto Hannibal after long perturbation of minde, with great induſtrie and ſtudie how hee might annoy and deſtroy the Romane Empire, appeared a young man of wonderfull beauty, who warned him that Iupiter ſent him as a Captaine before Hannibal into Italie, whereby ſtraight hee was encouraged the rather to take the charge in hand, hoping thereby to enioy triumphant victorie ouer his enemies. Cæſar that mightie Prince and Monarch, and the firſt Emperour that euer poſſeſſed Rome, thought in his ſleepe that he committed fornication with his mother, which when it was opened by Southſayers, that it was the earth that was his mother, and that he ſhould ſuppreſſe all the princes of the earth vnder

Pirrhus. Plutarch. lib. 27.

Alexander.

Hannibal.

Cæſar.

him

him, euen as he thought in his sleepe of his Mother, hee was enflamed thereby to rayse warres, and most cruelly allured to murther, either perswading himselfe to be subiect vnto all men, or else a conquerour ouer all the world. After that noble and renowmed Greeke Themistocles was exiled frō Athens, and banished quite the confines of Greece, hauing done such seruice and honour vnto his Countrey, (as Plutarch worthily mentioneth) for the subduing of proude Zerxes King of Persia, the great enemie of all Greece, beeing in great perill and daunger of life in straunge Countries, hee seemed to see in his sleepe, a Dragon creeping vpwarde from his belly towardes his face, which as soone as the Dragon touched his face, he was changed (as he thought) vnto an Eagle, and carried by the Eagle, a great way through the aire vnto a strange Countrey; where the Eagle gaue him a golden Staffe in hand, and so left him: whereby straight he was enformed, that he was not onely deliuered from all daungers, but also should be sought for of all Greece, to the encrease of his fame, & augmentation of honour. Brutus cleane contrarie, after much good successe and prosperous fortune, after hee murthered Cæsar, at length hee was in his sleepe by a Vision warned to make him selfe readie to die at Philippos: where hee was inforced in the Warres betweene Augustus Cæsar & him, to kill himselfe. Thus were they allured and intised by shifting Dreames, to order & rule all their doinges. For as the Poet Ennius sayth: What they studied and pondered in the day time, the same dreamed they in the night time. Dreames moued them vnto tyranny, for L. Silla, the firebrand of Italie his owne Countrey, was warned in his sleepe by Bellona the Goddesse of Warres, to murther, kill, and destroy, all that euer he might finde in his way, giuing him in his hand fire, in token he should burne and ouercome Rome and Italie. Likewise Eumenes King of the Lacedemonians, hauing warres with Antipater King of Macedonia, was fully perswaded by a Dreame, to obtaine victorie: for he dreamed, that two Alexanders were with great hostes and armies of men ready in fielde to fight; the one hauing the Goddesse of Minerua,

Themistocles.

Brutus.

L. Silla.

Eumenes.

as a Leader; the other hauing the Goddesse Ceres, as their Captaine: which after long conflictes, and much murther of both parties, he thought that the Souldiers of Ceres had the victorie, and that they were crowned with the Eares of corne, in the honour of Ceres, which is the Goddesse of Corne: and because the countrey of Lacedemonia was more fertile then Macedonia, the wise Sages opened the Dreame, and sayd, that Eumenes should haue the victorie ouer Macedonia. Besides these Dreames, they had a kind of credit in Fowles of the ayre, in Beastes of the fielde, in Winde, & Weather, and in diuers other thinges, where Soothsaying, Oracles, and consultations were had. *Zerxes.* When Zerxes the great King of Persia with so many miriades of men had purposed and decreed with him selfe to destroy all Greece, a Hare (a stout and a proud beast) brought forth a Hare (a most fearefull and timorous thing:) whereby it presaged the flight of Zerxes from Greece with shame and reproch. And afterward purposing againe, before he would lay siedge vnto Athens, to destroy Sparta, and all the Countrie of Lacedemon, a strange warning happened vnto this Prince at supper; for his Wine before his face, was conuerted vnto Blood as it was filled in the Cups; not once, but twise or thrise: whereat hee beeing amazed, consulted with wise men; of whom he was then admonished, to forsake his first intent, and to giue ouer the enterprise which he tooke in hand against the Greekes. *Midas.* Midas being yet in his cradle, the Antes were seene to carry graines and victuals to feede him withall: whose Parents being desirous to know the effect therof, were certified by the Soothsayers, that he should be the wealthiest and richest man in all the world: he should be the most monyed Prince that euer should raigne in India. *Plato.* Plato that noble and diuine Philosopher, while hee was an Infant in like sort in his cradle, the Bees with Hony fed his sugred & sweete lippes; signifying the eloquence and learning in time to come of Plato. They were not Bees of mount Himettum, where Hony (as writers thinke) was first found, but rather of Helicon, where the Muses, and Ladyes of Learning delighted to dwell. This was

that

that Plato of whom his Maister Socrates before hee knew him, dreamed off; that he held fast in his hand a young Swan, which fledde from him away, and mounted the skies; whose sweete voyce and songes, as a wonderfull melodie & harmonie, repleuished the whole skies. They thought it a sufficient admonition, to see any thing happen betweene Birdes or Beastes, as a sure and certaine shew of their owne fortune to come. M. Brutus when he was in campe against Cæsar and Antonius, and saw two Eagles fighting together; the one comming from Cæsars Tent, the other from his owne: Hee knew wel when his Eagle tooke flight and was vanquished, that hee should loose his victorie. Cicero vnderstood welinough his death to be at hand, when the Rauen held him fast by the hemme of his Gowne, and made a noyse, & euer pluckt at him, vntill the Souldiers of M. Antonius came vnto the verie place, where he at that time was beheaded by Herennius and Popilius. For in the night before Cicero dreamed, being banished from Rome, that he wandred diuers strange Countries, where Caius Marius a noble Romane as hee thought, met him, demaunding of Cicero why and what was the cause of his sadde countenaunce: and wherefore hee trauailed such strange Countries: The cause being knowne vnto Marius, hee tooke him fast by the right hand, and brought him to the next Officer, where hee thought in his sleepe hee should haue dyed: So that Zerxes, by a Hare had warning: King Midas was by Antes admonished: Plato by Bees: Brutus by an Eagle: Cicero by a Rauen: Themistocles by an Owle: of death. Pericles by the head of a Ramme was fully perswaded and taught by the soothsaiers, that he should win the people of Athens from Thucidides, with whom then hee was in controuersie. And was not Agamemnon & his brother Menelaus with all the Princes of Greece, certified by the Dragon that clined a tree where he slue a she Sparrow, and eight young ons beside, that they should be nyne yeares in warres with the Troyans, and that in the tenth they should destroy and quite vanquish Ilion? And was not Iulius Cæsar admonished of his wife Calphurnia by a Dreame, that if he would

Brutus.

Agamemnon.

Cæsar.

would goe vnto the Senate that day he should dye: And
Alexander. was not that mightie Monarch Alexander warned by a
Vision to take more regarde vnto his life then he did, and to
take heede of Antipater, who afterward poysoned him: And
Alcibiades. was not Alcibiades that noble Greeke certified by a dreame,
of his miserable death, how hee and his Whore Timandra
might diuers times see before, what after followed, if they
had had so great a desire in following good thinges, as they
were bent & prone to seeke euill: Such prodigious sightes,
such strange miracles were seene, that might wel allure them
to more perfect life. The Sunne, the Moone, the Starres,
and all the hostes of Heauen, wrought great miracles to re-
duce Princes from euill enterprises, and to giue warning
vnto others to auoyde the tyrannie of wicked Princes. For
Philip. the Heauens appeared bloodie at that time when Philip king
Aug. Cæsar. of Macedonia, with tyrannie inuaded Greece. At what time
Plutarch. Augustus Cæsar after his vncle Iulius was murthered, came
lib. 38. vnto Rome as the second Emperour, there were seene
Starres wandering about the circle of the Sunne, great
lightnings, and strange impressions, like men fighting in the
skies; yea and Birdes fell downe dead in the Citie of Rome:
and Liuius writeth, that an Oxe spake vnder the plough these
words vnto the Plough-man: That not only Corne should
want, but also Men should perish; and therefore (sayd the
Oxe) thou vrgest mee in vaine to trauell: and his Horse ab-
Nero. stayned from food. When that wicked tyrant Nero began
his Empire in Rome, trees, pastures, meadowes, & certaine
ground about the Citie (a strange miracle) altered places,
and changed seates one with another, the ground mouing
from one place vnto an other: Euen so it happened at the ex-
Dionisius. ilement of King Dionisius, after much tyrannie & bloodshed-
ding when he was banished from his Kingdome: the salt Sea
the same day that hee was driuen from Corinth, altered his
saltnesse vnto sweetenesse. These two tyraunts Nero and
Dionisius, the one comming vnto his Empire, what woon-
ders shewed the Earth it selfe: The other, departing from
Darius. his Kingdome, what miracles shewed the Sea: When Da-

rius

rius beſieged the Citie of Babilon, a voyce was heard out of the ſtrong walles of Semiramis, that Babilon ſhould be conquered at what time a Mule ſhould engender: At the which, the Souldiers of Darius were diſcomfited, vntill Zopyrus Mule accompliſhed the foreſhewed Oracle. Likewiſe when Pompeius was vanquiſhed of Cæſar, a greene Bough grew in the Temple of victorie vnder the image of Cæſar: and Hiues of Bees darkened the Enſigne of Pompeius; foreſhewing hee ſhould be ſubdued at Pharſalia. The Citie of Rome had theſe warnings a litle before the firſt ciuil warres; there were ſeene Fires ſhining ſodainely about men, Spiders, Miſe and Wormes conſumed the Gold & ſubſtaunce of their Temple, Rauens deuoured and did eate their youngons, the noyſe & ſound of Trumpets were heard in the ayre, with ſuch other terrible warnings, as might well mooue amendement. Againe, before the ſecond warres of Carthage, an Oxe ſpake, and ſayd: Rome, take heed of thy ſelfe. It is noted likewiſe, when Tarquinius the laſt King of the Romans was driuen away from Rome, and baniſhed the Kingdome, that a Dogge then ſpake, and a Serpent barked. Too many are of theſe to be read, if we read Hiſtories: for ſignes and tokens were ſeene and marked in the Heauens, according vnto the natures and doinges of Princes: for when Tiberius came vnto the Empire of Rome, there happened ſuch great Earthquakes, that twelue famous Cities of Aſia fell proſtrate vnto the ground, twoo Mountaines mooued, ranne and fought togither in a place by Rome called Mutinenſes field, in the time of L. Martius, and Sextus Iulius Conſulſhip. It is written, that in the Citie called Sagunthus before it was conquered by Hannibal, a Child borne, entered againe into his mothers wombe. And in Plini. Clepidus beareth witneſſe, that Trees ſpake: and though it ſeeme fabulous vnto diuers, that enuie, things by Nature ſhould ſpeake, yet we ſee the tryall of this cleane contrary, to ſet foorth the woonderfull workes of God, whereby he might the more be magnified by theſe his creatures: for we read in the ſacred Scriptures, that an Aſſe ſpake; whereby the more credite

Tiberius.

Hannibal.

may be giuen vnto Plutarch, Plinie, & Liuie, which mention that Dogges, Trees, Oxen, Serpents, and other creatures of God did speake, for a wonder & warning as wel of things to come, as things past. For before the famous Citie of Ierusalem was destroyed by Vespasian the Emperour, there appeared a Starre in maner of a Sword in the skie: there were likewise seene Chariots running vp and downe the skies, and men in Harnesse fighting in the cloudes right ouer the Citie. Diuers woonders by nature wrought, which for the rarenes thereof, are worthy to be noted: as Cæcilius Agrippa, the first day that hee was borne of his mother, hee went a foote without helpe. Likewise Zoroastres, where all Children cry at their birth, hee the selfe same day laught. It was strange that Telephus the sonne of Hercules was nourished of a Hart. Romulus the first King of Rome fostered vp of a Woolfe. Cirus the first King of the Persians brought vp by a Bitch. Alexander and King Priamus of a Beare. Iupiter of a Goate. Midas of Antes. And Plato of Bees. And so diuers other. But certaine, more straunge it was that litle beastes, yea small creeping Wormes, should be able to vanquish and destroy famous Cities & Countries, as in Spaine a Citie was vndermined by Conyes. In Fraunce a Citie destroyed by Frogges. In Thessalia a Citie ouerthrowne of Mouldwarps. In Affrica a Citie spoyled of Locustes. Gyara an Ile of twelue miles, conquered of Mise, and Abdera a Citie in Thracia of Mise likewise, & Amyclas of Serpents. Peraduenture these seeme scant credible vnto diuers readers, the learned may read the same in the 8. Booke of Plinie, and 29. Chapter, where he may be satisfied. The workes of Nature were so woonderfull in all places, at all times, that learned Writers for memorie of the same, diuers where, recite the effect thereof. It is written, that Ammonius the Philosopher had an Asse frequenting his Schoole with Porphirius to heare his Lecture. In the Ile called Cous, in the ground of a certaine Tyrant named Nicippus, a Sheepe brought forth a Lyon in stead of a Lambe. Plinie doth witnesse, that he saw in a Citie of Affrica, a man changed vnto a woman

Vespasianus.
Agrippa.
Zoroastres.
Telephus.
Romulus.
Cirus.
Alexander.
Iupiter.
Ammonius.
Nicippus.

woman in the same day he was married; whose name was Cosicius, a Citizen of Tisdria. Pontanus and diuers Authours affirme, that Tiresias the Theban, Ceneus and Iphis were changed from Men vnto Women, from Males vnto Females, by alteration of kinde. Againe, some thinke that as Anaxagoras neuer laught, Zenophantes neuer wept: things woonderfull & strange vnto nature. And as L. Pomponius neuer belcht, so Antonia neuer spit. There was a Poet sometime dwelling in Cous, of such small growing and slender bodie, that Lead was put in the soale of his Shooes, least the winde should beare him from the grounde, and blow him into the ayre. And as hee by nature was small and light of substance: so by the selfe-same nature was found in a certaine Hill of Creete, the bodie of Orion, which was 46. Cubites in length. What Albertus Magnus wrote of the woonders and secretes of nature, I will omit: better it is I suppose to bee ignorant in some things, then to be skilfull in all things. He saith amongst other thinges, that there was a woman in Germanie, that had 60. sonnes, fiue euery time at a burthen: and there was another womã named Agrippina, in Colonia, that did neyther eate nor drinke for the space of thirtie dayes. Besides these, there was a man named Philinus, that neuer eate nor dranke all the dayes of his life but Milke onely. Cicero saith that all the Iliades of Homer were writen & placed within the shell of a Nut. Plinie reporteth that there was an Herbe called Acheminis, if it were cast or throwne amongst the enimies, they straight would take their flight thereupon. Mermecides made a Wagon so artificially and so small, that a Flye might couer it with her wing. Strabo did see so well, that he could see the Ships that departed from Carthage frõ a Promontory in Cicilia, which was aboue a hundred and thirtie myles. Cornelius Agrippa in his first Booke of hidden Philosophie, writeth a Historie of one Cippus King in Italie, who being in sleepe, dreamed of Bulles fighting all night: and in the morning hee had two Hornes growing in his head. The learned hold opinion, that imagination and vapours of dreames may alter thinges into some kinde of other sub-

Cosicius.
Tiresias.
Ceneus.
Iphis.
Anaxagoras.
Zenophantes
L. Põponius.
Antonia.
Mermecides

ſubſtance, as Caieta & Ænulia, two married women, became men, and that Medea by a dreame waxed ſo hot in loue with Iaſon: and ſo imagination by operation of naturall vapours doth effect thinges wonderfully, as ſome doe by ſight aſſure themſelues moſt certaine, and ſome by coniectures affirme thinges to be true: but becauſe imagination is a thing that needeth at large to be ſpoken off, conſidering how diuerſly it worketh in diuers men, I will in another place ſpeake of it.

Of the beginning of Mariages, and the ſundry vſe of the ſame.

After that God had made the world in full perfection, and ſo beautifull, that the Greekes did call it *Cosmos*; which is, Faire: framing al things for the vſe of man, aſwell the world, as alſo all that moue or grow in the world: hee then made a Woman, which ſhould bee likewiſe a further ſolace vnto Man. And where he made the world, and all lyuing creatures beſide in ſeuerall and ſundrie proportions, yet he framed Man like him ſelfe, to beholde the Heauens, to meaſure the Elements, and to rule the very Globes: and to the end he might multiply the world, he ſayd vnto Adam (after he bleſſed all thinges on earth) Goe and multiply. The multiplication & vſe thereof was ſo diuers, that diuers Countries had ſundry orders, as well in ſingle life, as in matrimonie. And as concerning antiquitie of Marriage, we read in Trogus that noble Hiſtorian, that Cecrops the firſt King of Athens before the time of Deucalion, firſt framed and appointed Matrimonie in Greece: But ſuch were their orders in diuers places, ſuch was their libertie in Matrimonie, that the Egyptians, the Indians, and the Thracians, might marry as many as they would, according vnto the abilitie of the man: ſome ten, ſome twelue, ſome more, ſome leſſe. Againe, amongſt the Scithians, the Perſians, and all Barbarie, their Marriages and Wiues were common one for another like bruit Beaſtes. The Meſſagetes had this law,

Egyptians.
Indians.
Thracians.
Scithians.
Perſians.
Barbarians.
Meſſagetes.

law, that it was not to be suffered that any of their Countrie should marrie but one Wife; but it was lawfull for any man to take another mans Wife, and to make an exchange: for so were their Wiues common vnto all, but married vnto one.

In Libia the people called Augylas, and the people called Nasamones, had this order in their Matrimonies, that the Bride ỹ first night after she was married, should lie with euery ghest before she should go to bed with her owne Husband. *Libians.*

The Arabians law was, that one Woman was married vnto all her kinsmen, & at all times lawfull for any of her kinne to chalenge and claime her as his Wife, vsing this pollicie; to leaue a Staffe at the Chamber doore, to giue to vnderstande that one was in bed with her: And when the Staffe was not there, then they knew that no body was within: insomuch that if any were found of another kinred, it was Adulterie, and by law he should die. Polidor reciteth a Historie for the purpose to be noted, that there was a kings daughter of great beautie, which had fifteene tall men vnto her brethren, with whom seuerally oftentimes she did accompanie; and beeing almost wearied, desirous to take some rest (for shee was so faire, and they were so many, that alwayes she had companie) shee vsed this pollicie; to make a Staffe much like vnto the Chamber staffe; which was as it were a Porter appoynted: And vpon a time after that one of her brethren had left her in the chamber, and was gone out, she straight laide the staffe at the doore, thinking thereby somewhat to ease her selfe, and to rest from venery: but one of her brethren came from the market, where hee left the rest of his brethren together, and when hee saw the staffe at the doore, went straigh vnto his father, and accused his sister of adulterie, saying that all his Brethren were in the market, and that there was a fornicator with his sister: but the matter being knowne, hee was punished of his father for that he slaundered his sister. *Arabians.*

The like libertie in Matrimonie was sometime amongst the Medes, and with the people called Magi, Anthropophagi; & with diuers others. Some of Ethiopia, and some of Arabia, that married their owne Mothers and Sisters. Thus people diuers where did lead *Medes. Magi. Anthropoph. Ethiopians. Arabians.*

lead their liues, and doe lead their liues so horribly & filthily, that better it were not to know it, then to know it: but though it be a play and a sport vnto the vngodly and wicked, yet it is a horror and ougly monster vnto the godly and wise. For to know all thinges, profiteth the good. Herodot. in his fourth Booke doth make mention of certaine Inhabitantes called *Pœni.* Pœni, approaching the confines of Egypt, whose order and law of Matrimonie was, that the King of that Countrie should haue the first taste of the Bride before her husbande: *Scottes.* This order was once obserued of the auncient Scottes, that the Lord of the soyle should haue the virginitie of the *Assirians.* married woman. The Assyrians and Babylonians, did some- *Babylonians.* time marry those that hyred their bodyes vnto all men. The people called Cantabri, gaue monie as a dowrie with their *Lidians.* Wiues vnto other men. The Lidians & the Ciprians, their *Ciprians.* Daughters might not marrie, vntill they had gayned by the hire of their bodyes, as much as should pay their dowrie: In the meane time, did they goe from Citie to Citie, frō Towne to Towne, giuing them selues an offer vnto euery man vpon the high way: and when they had gained sufficiently for their dowrie, then might they marrie, and not before. And thus were sundry orders, & seuerall lawes to mayntaine the same. Some againe, leading a swinish life without Women, as Esseni, which Plinie affirmeth, that they liue most sober and chast without women all their life time. And certaine people of Thracia called Ctistæ, which likewise auoyded the companie of Women. The Romanes after Rome was buylded, fiue hundred yeares and more, kept Matrimonie inuiolated, vntill Spurinus a noble Romane for that his Wife was bar- *Rome.* ren, had diuorcement in that time that Pomponius and Papirius were Consulles in Rome; that was the first diuorce- *Moses.* ment in Rome. Moses perceiuing the Iewes much to be geuen vnto extreame seuerall vices, some vnto Couetousnesse, some vnto Leacherie; for the reformation of domesticall quietnesse, for that the Iewes were so desirous of other Women, either for beautie or for wealth, their owne they punished and plagued vnto death; they had a diuorcement of Moses to mit-

tigate

tigate the furie and hardnes of their hearts, rather to auoyde the tyrannie of the Iewes, which they vsed towardes their Wiues, by sufferance, then by commaundement. For as the world in most places was too wicked, concerning the libertie of Matrimonie; so were they in diuers Countries very straite concerning Mariages, in so much that the Ethnicks obserued that sentence of Catullus the Poet, that Virginitie ought to be ruled by the Parents, sith one part is the Fathers, the second is the Mothers, and the third & last is in the Child. The solemnitie in Matrimonie in diuers places imported vnto vs wise morals, and did as it were presage a dutie & an obedience vnto thinges; as both Plutarch & Plinie write of the Venetians, that when a Mariage was solemnized in Venice, the Bride after that day, bringeth her Distaffe and her Spindle, and Flaxe ready, as one after that day, neuer to be idle, but occupied alwayes in the affayres of her house. The Greekes and the Romans also had this custome, they girded the loynes of their Daughters alwayes vntil the day of their mariages, and then that night, her husband should loose the knot, and vnbind that, which of long time the Virgines of Greece kept fast bound. Amongst diuers Countries, where sundry solemnities in Matrimonie are vsed, I read not in any Historie so solemne a state, and so worthy ceremonies, as we doe see in England; which if you marke in all poynts, you must needes confesse, that outward ceremonies do import a great maiestie and dignitie of Matrimonie. Againe, they had lawes in diuers places, that none should marrie without some reuerence shewed vnto their Gods before: as the Athenians suffered no Mariage without sacrifice first done vnto Diana. In Rome a law there was, that she that should be married, should sit in the seate of Faunus, before she might see the Bridegrome her husband. The like was obserued in Boetia & Locresia, that before their Youth should marrie, they should drinke one vnto another, at the Alter consecrated vnto Euclia. In Hetruria they vsed to kill a Hogge to sacrifice to their Gods, and to call vpon Iuno for good successe to come. In Lusitania the Bride goeth to the Church with a Distaffe and a Spindle in

Catullus.

Athens.

Rome.

Boetia.

Locresia.

Lusitania.

her hande, and one of her kinſmen going before her with a
Sparta. firebrande of Pine-tree. In Sparta by the lawe of Licurgus, the Maydes that ſhould marry, ſhoulde ſhaue the haires of theyr heades, and weare mans apparell: and by the ſame lawe they were forbidden to geue any ſubſtaunce with their daughters, but that loue and good will ſhould be the whole cauſe of mariage. Moreouer, they vſed theſe Ceremonies, to diuide a peece of bread in Macedonia, and in the moſt part of Greece, for the Bride and Bridegrome to eate before they ſhoulde bee married. The like in Rome in Romulus time was vſed, ſo that they had water more to their bread then the Greekes had.
Galatia. In Galatia they ſhould drinke firſt of one Cuppe appoynted for that purpoſe onely, and ſo forth in diuers Countries they
Carmenia. vſed diuers Ceremonies, as in Carmenia no man might marry without he brought the head of ſome enimie or other to the King, as a proofe of his loue toward his Countrie. In
Mæotis. Mæotis no mayde might marry without ſhe had ſubuerted one enimy or other of her countrie: but in ſome countrie they married not, as Eſſeni, people much geuen to abſtayne aſwell
Socrates. from Wine as from women. Wherefore Socrates being demaunded what was beſt, to marry or no, aunſwered: To marry you ſhall ſuffer brawling and chiding, to bee ſingle you
Pompeius. ſhall be ſolitary and comfortleſſe. Therefore Pompeius the great comming among the Maſſagets, who vſed once a weeke to company their wiues, demaunded the cauſe thereof, they aunſwering ſayd: becauſe wee would not heare their chidinges in the date time, nor their complayntes in the night time. But to end, let euery Man haue his owne Wife, if he cannot liue chaſte, for better it is to Marry then to burne.

Of Likeneſſe and Similitudes.

ALthough Compariſons are odious amongſt diuers men, yet for that Plinie and Plutarch doe vſe them chiefely for neceſſaries, I ſhall ſhew how like diuers Princes were one vnto another, not in countenance

and

and outward proportion onely, but in life and conuersation: Also, by comparing the auncient Greekes and the latter Romanes one with another (as most certaine the Romanes imitated the Greekes in all poyntes) we shall see and perceiue by their actes, doinges, and life, who were most like one vnto an other. And first to begin with Romulus the first King of Rome, how he in all his doings imitated that valiant Greeke Theseus, King Ægeus sonne of Athens; that Plutarch in his first Booke declareth, that by comparing their liues one with an other, a man may easily iudge how like in state and fortune they liued: the one hauing occasion to warre with the Sabins, the other with the Centaures; the one in augmenting the state of Italy and buylding of Rome, the other in deliuering all Greece from tyrannie & bondage: of equall trauell both, and of like state; for then Italy was in Romulus time, as Greece was in Theseus dayes. The next was in Rome, Numa Pompilius, which for pittie vnto the poore, his loue towarde his Countrie, his grauitie and seueritie in law making, his zeale and religion to the seruice of their Temples: In fine, for all vertuous doinges in all respectes like vnto Licurgus, that famous law-maker amongst the Lacedemonians: the care that these two Princes had for their Friendes and Countries, cleane contrary vnto Theseus & Romulus, before mentioned: it is set forth by Plutarch in his fourth Booke. Licurgus was not so studious to call the Lacedemonians from vice and sinne; But Numa was as carefull to instruct the Romanes in all goodnesse and vertue: so that Rome bare witnesse of Numa, and Sparta of Licurgus; which for their seuerall and sundry lawes, their vertuous liues and doings, compared by Plutarch, they may well for their contempt, & neglecting the honors and dignities due vnto them, and for care they had either of them, for their people, be like one vnto an other: and euen so Publicola did not onely imitate Solon in all poynts, but also translated Solons lawes in Rome; so that one was counted most sage and wise in Greece, the other thought to be most happie in Rome. So did Numa likewise follow Licurgus in all his doinges, imitating his lawes and orders

Romulus.

Theseus.

Numa.

Licurgus.

Scipio. Hannibal.

in Rome. What comparison is made betweene noble Scipio and Hannibal; the one defending the state of Rome, the other Carthage, and either of them in open warre with the other; that to read their lyues and fortunes about the affayres of their Countries, what is it else, but to see two noble Captaines, one like vnto another in magnanimitie and courage: Whose fortune after strong and stoute seruice towards their Countries was such, that they both were banished Rome and Carthage. And as they in life were most like of Plutarch compared, so did they imbrace their death likewise. Euen so was that stoute Greeke Alcibiades, which Theucydides most worthily prayseth, and M. Coriolanus that famous Romane compared for the like magnanimitie & state of fortune. Pericles that renowmed Greeke, and Fabius Maximus the Romane, whose doinges, Rome and Athens long did rule, were likewise noted one to be like an other. Plutarch in his Booke intituled, The liues of Emperours, compareth Silla the Romane vnto Lysander king of Sparta: compareth Sertorius vnto Eumenes, and likewise Pompeius the great, vnto Agesilaus king likewise of Lacedemonia. If respect be duely had vnto the marshall feates & noble actes of Greekes and Romanes: If their liues, honours, & dignities, be waied: If on the contrary, mishape, euill fortune, bannishment, and such like, be considered, wee must thinke and iudge truely of Plutarch in comparing these iolly Champions and puissant Princes, as Alexander the great and Iulius Cæsar, Demetrius and Antonius, Nicias and Crassus; men in all their doinges in all enterprises most like one vnto another. Some for Wisedome againe and Eloquence compared, as Cicero vnto Demosthenes: some for Iustice and Equitie likened one vnto the other, as Cato the Senior likened vnto Aristides the Athenian: For Gentlenesse and Clemencie, was Pelopidas King of Sparta compared vnto Epaminondas Prince of Thebes: Some againe compared one to another for their Liberalitie and franke giuing, as that famous and liberall Phocion, was iudged to be like vnto that free & franke Athenian Cimon: some likened by Misfortune & Chaunces, as

Alcibiades. Martius Corolianus. Pericles. Fabius Maximus.

Silla. Lysander. Pompeius. Agesilaus.

Alexander and Cæsar. Nicias and Crassus. Demosthenes and Cicero.

Dion,

Dion who gouerned Sicilia a long time in fauour and great honour with Dionisius then King, to Brutus which likewise might commaund Cæsar to doe what he would at Rome, and both at length banished. We read moreouer, that some were so like in Countenaunce and Face, in proportion of outward shewes, that one could not be knowne from the other. As Antiochus King of Siria had a Seruant named Arteon, so like of face, of person in all parts, that when King Antiochus died, the Queene Laodices dissembled the matter, hauing the presence of Arteon in stead of her Husband the King, to blind and deceiue the people, vntill she of her owne decree had made an other King in Siria. Cornelius Scipio, though hee was of noble familie, of passing prowesse, of excellent qualities; yet for that hee was in person like deformed Sarapion, hee was called of the people, Scipio Serapion. Pompeius father was so like to his Cooke Menogenis, that for all his honour and dignitie, hee was of the vulgar sort, named another Menogenis. Cruel Nero, caused Sporus, for that he was most like vnto a Sabin Mayde that Nero loued, most detestably to be made like a Woman, to vse his filthy lust withall. They say that Ephæstion was so like vnto Alexander the great in proportion of person, that Sisigambis King Darius his Mother, who well knew Alexander, as well for the long Warres that was betweene her sonne Darius and him, as also being in one house with Alexander as a Captiue, hauing continuall sight and talke with him; yet was she deceiued often times to know Alexander from Ephæstion, for that she kneeled vnto Ephæstion in stead of Alexander diuers times to speake with Alexander. As for Pompeius the great, one Vibius, a man of base birth, and slender progenie, was so like vnto that noble Pompeius, that when hee came at any time where Pompeius was not, hee was honoured and saluted of euery man, as Pompeius by name, and supposed of all men to be euen Pompeius: and hee so much esteemed him, that hee aduaunced him vnto honour and dignity, that euery where all men called Pompeius oftentimes by the name of Vibius, and Vibius by the name of Pompeius: so like were these two one

Antiochus.

Arteon.

Ephæstion.

Alexander.

Pompeius.

Vibius.

vnto

Plancus and Rubrius. vnto the other, as euen Plancus the Orator was like vnto Rubrius the Stage-player; who in like case might not be knowne the one from the other, vnlesse their apparell would bewray them. So like were these two, that Plancus was called Rubrius, and Rubrius called Plancus, as is before mentioned of Pompeius and Vibius. *Mirmillo & Calsius.* So Mirmillo was like vnto Calsius Seuerus, *Mellasa and Menogenes.* Messala like vnto Menogenes, that as before it is spoken of Antiochus, Alexander, and Pompeius and their companions: so likewise of these the like may be spoken. Some are likened againe for their huge quantitie and large proportion of body, exceeding the common measure of men, as Orestes and Achilles are likened one vnto another for their length. Some for their monstrous shape likened *Titormus.* one vnto another, as Gabbara and Titormus two huge Giaunts: Piragmon and Poliphemus two monstrous Ciclops. Some for the qualities of the body are likened one vnto another, *Ladas.* as Ladas, which was so swift that he would runne vpon the softe dust without any shew or sight of his steps, he was compared vnto Polinnestor, which beeing a shepheard, did ouerrunne and take a Hare, and for that cause was hee brought by his maister vnto the games of Olimpia, the fourtie and sixt Olimpiad, where hee wonne the victorie of running. Philippides was so swift on foote, that he ranne in two dayes from Athens vnto Sparta, and therefore compared vnto Philonides, which ranne in one day a thousande and two hundred furlongs. Some againe for strength, as that strong Romaine Cicinius was likened vnto M. Sergius for the *Cicinius.* strength of body. Some againe for memorye, as Cineas *Cineas.* king Pirrhus Orator was I say compared vnto Metrodorus the Philosopher. To write of these and to compare the stoutnes and the qualities of princes persons, I might bee long therein occupied, with small pleasure and delectation vnto the Reader: and therefore I thinke it better to obserue measure in thinges, then with prolixitie of writing or tedious examples to molest the reader: for when it was tolde Cæsar Augustus, *Augustus.* that there was a young man of Sicilia that was verie like vnto the Emperour in countenance and person, hee commaunded

the

the young man to be brought before him; where when hee came, the Emperour demaunded merily, whether his mother had euer been at Rome? the young man answered, and sayd: My Mother was neuer at Rome, but my Father was often times at Rome: and so the Emperour was cut off with the like equiuocatiõ vnto him, as vnto the young-man he meant; giuing to vnderstand, that the young-mans Father might be as bold with the Emperors Mother, as he thought he should be with the young-mans Mother.

Of Musicke and Mirth.

GReat controuersie there is for the antiquitie of Musicke: some do attribute it vnto Orpheus; as the Thracians, which with Horace affirme, that the Musicke of Orpheus could moue Stones, Rockes, and Trees.: Some vnto Amphion, as the Thebans doe, which honour Amphion for the first Musition, for that with the Harpe hee caused Stones and Trees to follow him; wherwith he builded the Towne of Thebes: Some vnto Dionisius, as the Greekes, which say, that hee first inuented Harmonie. Solinus affirmeth, that Musicke was first found in Creete. Polibius sayth, that Musicke was found first in Arcadia. Diodorus thinketh, that Apollo found first Harmonie. Iosephus iudgeth, that Tubal amongst the Hebrewes, was the first finder of Musicke: and thus auncient Writers diuersly doe vary herein. But sith Musicke is but a sound within number and measure (as Cicero sayth) and by diuers meanes founde of men; so hath it been from time to time augmented by man. For first, when Mercurie the sonne of Maia had found (after that the Flood Nilus had watered all Egypt, amongst diuers other drowned creatures) a Sea-snayle, the flesh being withered, and yet the synewes still remaining, striking the same, it made a sound: Thus did Mercurie make first a Harpe with seauen strings to coequat the number of Atlantides; and then he added two more, and made them nine, iust with the num-

Orpheus.

Amphion.

Dionisius.

Apollo.

Tubal.

ber of the Muſes. Thus was the firſt Harpe made by Apollo, though ſome ſay it was made by Orpheus, ſome by Amphion, ſome by Lirus: yet it is moſt like that Apollo made it. For in Delphos, the picture or ſimulacre of Apollo is there ſet vp, hauing in his right hand a bowe, and in his left hand the three Graces, and either of them hauing in their handes ſeuerall kinde of inſtrumentes, the firſt a Harpe, the ſecond a Pipe, the third a Flute. In the Chap. of the inuention of things, you ſhall at large finde more concerning Muſicke. But now to declare the harmonie of Muſicke, the mirth and melodie that proceedeth from Muſicke, the loue and affection that auncient Princes, and graue wiſe men bare vnto Muſicke: Themiſtocles though he was wiſe and diſcreete in other things, yet for that (as Cicero ſayth in his firſt Booke of Tuſculan) he refuſed to heare one play vpon the Harpe in a banquet where he was; he then of the wiſeſt men in Athens, was thought and iudged to be of leſſe learning then they ſuppoſed him to bee: For the Greekes iudged none to be learned, vnleſſe he were ſeene in muſicke. Socrates the father of all Philoſophie, and maiſter of all Philoſophers, being by the oracle of Apollo named and iudged the wiſeſt man in all the world, became in his latter yeares, being an old man, to be taught to play vpon the Harpe, and often found amongſt little Children: who being taunted of Alcibiades, for that he found him playing with a litle Infant called Lamproces, anſwered: It is good beeing, to be in good companie. Euen ſo that wiſe and diſcreete Prince Ageſilaus, King ſometime of the Lacedemonians, ſpying one of his men to laugh at him, for that he rode vpon a long Reed with one of his Children, ſayd: Hold thy peace and laugh not; and when ſo euer thou wilt be a father, thou muſt doe as a father. We read the like of noble Architas the Tarentine, which when he was married, hauing a great number of ſeruantes in his houſe, he would play with their children, and delighted much in the company of young Infantes. Certainely either of theſe three laſt mentioned, Socrates, Ageſilaus, or Architas, were in thoſe dayes, moſt renowmed for their wiſedome and knowledge; and yet refuſed

Lirus.

Themiſtocles

Socrates.

Ælianus 12.

Ageſilaus.

Architas.

sed they not the company of young Infantes. That mighty and strong Hercules, though he was the sonne of Iupiter, and counted in all the world most famous, rather a God taken, then a man (as Euripides doth testifie) would be often found amongst Children and young Infants playing, saying this sentence (with a Child in his hand:) I play with Children, which for the change thereof is so gratefull vnto mee, as though I were in the Games of Olimpia. The selfe same famous Hercules, went to schoole vnto Liuius to learne to play vpon the Harpe to solace him in his sadnes, and to make him merry when he was compelled to mourne. In the middest of his triumph went that great conquerour Alexander likewise, to learne Musicke. That diuine and godly Prophet Dauid played vpon his Harpe, and serued his God with merry Songes and godly Ballades. It is written, that in the mariage of King Cadmus the sonne of Agenor, which builded Thebes in Boetia, the Muses played on instruments. In Greece Musicke was so esteemed, that their Sages and wise Philosophers, addicted themselues wholy to Musicke. The Arcadians, the Lacedemonians, and the Thracians, though they were people much giuen to Warres, seuere in dealing, hardie in all trauelles, and in learning most rude; yet would they acquaint them selues with Musicke, vntill they were thirtie yeares olde. The people of Creete brought vp their youth in all kind of Melodie and Harmonie. The most part of the world did learne Musicke, saue in Egypt; where, (as Diodorus in his second Booke affirmeth) Musicke was forbidden, least the tender and soft mindes of their youth should be intised to too much pleasure. And though some contemne Musicke with Diogenes, and say, that it were more profitable to mende manners, then to learne Musicke. And some with Alcibiades, taunt Musicke, who was wont to say, that the Thebanes were meete men to learne Musicke, for that they could not speake: but that the Athenians should hate such wanton tunes, for that they spake without Instrument. Likewise King Pirrhus being demaunded which was the best Musition: Python or Charisius, hee despising them *Hercules.*

and their Muſicke, preferred a great Warriour according to his owne minde named Polyſperches: Though theſe I ſay, with diuers others, deſpiſed Muſicke ſometime; yet we read againe, as wiſe as they, as ſtoute as they, vſed much Muſicke, as Achilles, Alexander the great, Nero, Silla, M. Cato, Socrates, Cimon. Too many might I repeat that were as wiſe as they were merrie, as learned Iopas, whoſe Songes in Virgil are expreſſed: as Salij, whoſe pleaſant Pamphlets Rome a long while embraced, and much eſteemed. For as Muſicke is dolefull, pleaſaunt, full of harmonie and melodie; ſo is Muſicke terrible and fearefull, full of life and courage. For we read in the olde age, while yet the world was rawe, that Aliates King of Lidia, in his Warres againſt the Mileſios, had Muſitions for his Trumpetters, Pipers, and Fidlers, (as Herodotus in his firſt Booke affirmeth) to mooue the people with Muſicke vnto Warres. The people of Creete (as Gellius writeth) had Gitterns & Cithrones playing before them, as they went vnto the fielde to fight. The Parthians vſed (as Plutarchus in the life of Craſſus, reporteth) the ringing of Belles at their going vnto fielde. The Ethiopians vſed Songes of diuers tunes, and dauncing before they went to Warres. The Sirians before they mette their enimies, would ſing Ballades to honour the ſame, with all kind of dauncing, to ſolace them ſelues. The Cimbrians did make Melodie with dry Skinnes, beating the Skinnes with ſtickes at the very entraunce vnto the Enemies. Cyrus the great King, did with his Souldiers ſing vnto Caſtor and Pollux, before he tooke his voyage to the Enemies. The Athenians would ſing Hymnes vnto Iupiter, before they would goe to the Field. The firſt noyſe and ſound that the Lacedemoniãs had (as Thucidides ſaith) in ſtead of Trumpets were Flutes, vntill by an Oracle they were warned of Apollo, that if they thought to haue victorie ouer Meſſena, they ſhould appoynt a man of Athens for their Captaine: the Athenians being right glad of the Oracle, for that the Lacedemonians and Athenians were alwayes enemies one vnto another, they ſent vnto Athens for a Captaine; where they

Lidians.

Creete.

Parthians.

Cimbrians.

appoynted

appoynted vnto them, a lame and a deformed man named Dircæus, in a reproch & mocke of ỳ Lacedemonians. This Dircæus being appoynted & made Captaine ouer all the people of Sparta, he first then inuented the Trumpe, & taught all the Lacedemonians to sound the Trumpe; which was such a terrour vnto the enemies the people of Messena, that at the first sound of the Trumpets they fled; and so the Lacedemonians got the victorie. Thus was the auncient Musicke in the beginning so necessarie, that euery Countrey endeuored to haue skill in Musicke: then Mars claymed Musicke in the fielde, now Venus occupieth Musicke in chambers. That kind of gentle and soft Musicke, the Egyptians forbade the youth to be taught therin, least from men, they would become againe women. But shall we ioyne the old auncient Games, the Mirth, the Solace, and the Playes that they vsed in those dayes, togither with their Musicke, to prooue the agilitie of that time, and the actiuities of that age, to be much esteemed amongst the Greekes and Gentiles? The Greekes at sometime had foure great Games appoynted: The first, in mount Olimpia in Arcadia, hard by the Citie Pisa, which Hercules inuented first, to honour Iupiter. This was so famous amongst the Greekes, that eueu as the Romanes vsed to accompt the time by their Consuls, so did the Greekes vse to number by the Games of Olimpia, which was appoynted euery fift yeare: Vnto this Game, came all the Youth of the world, both on horsebacke & on foote to do maisteries; the reward was appoynted for ỳ victors, a Garland made of Oliue leaues: for they came not there for money, but for mirth and exercise; insomuch that when Tigranes King Artabanus sonne heard of the fame thereof, & of the Garlands of Oliue, he said: Well worthy were the Greekes to be spoken of, that so litle esteemed money, that Oliue was preferred for the chiefe rewarde in Olimpia. This same mooued first King Zerxes to warre against the Greekes, to his losse and decay. The second Games were called Pithij, & inuented of Apollo, in memorie that hee killed the great Serpent Python, which was of Iuno sent to kill Latona, Apollo his mother.

Dircæus.

Sparta.

Iust. lib. 4.

Olimpia.

Pithii.

Here was appoynted for the victors eyther a foote or horse-backe, a Garland made of Oken leaues. Here likewise all the youth of Greece exercised feates, practised policies, vsed maisteries, and prooued themselues in any thing that they felt them apt to doe: as in running, leaping, wastling, riding, swimming, or such like, as then were vsed. The third, was called Isthmia, inuented of Theseus in the honour of Neptune. In this Play was appoynted for the victors, certaine Garlands made of Pine leaues, hauing the name of Isthmos, a place in Achaia where Neptune is worshipped, where the Temple of Neptune is compassed. The fourth name is called Nemea, which the Argiues make in memorie of Hercules; for that he killed a great fierce Lion in the woods of Nemea, according vnto the name of the Play. Here doe likewise the Argiues come to exercise youth, and practise feates as the rest doe. These foure Playes were long in Greece obserued, as causes & occasions for men to come togither, to shew feates, and to try qualities. The first in Olimpus, for Iupiter; the second in Delos, for Apollo; the third in Isthmos, a place in Achaia, for Neptune; the fourth, amongst the Argiues, to Hercules. In the first Play, the Garland of victorie was of Oliue: in the second Play, the Garland of victorie was of Oke: in the third Play, they had their Garlands of Pine: in the fourth Play, of Poplar: and thus then they triumphed in their Mirth, they bragged of their Victories, they glorved in their Garlandes, while yet Lawrell (as Ouid sayd) was not knowne. Besides, the foure famous Playes, there were diuers others; as Pirrhus Play, which he inuented in Creete, for the Souldiers to exercise themselues in Armes, wherein he taught diuers gestures, and sundry shiftes in moouinges, whence first proceeded much the vse of Warres: this was a kind of dauncing in Armes, as Dionisius Hali in his seuenth Booke sayth, which was of the people called Curetes, maintayned in the memorie of Pirrhus. Licaon likewise inuented other kind of Playes, where naked men (contrary vnto Pirrhus Games) did vse feates. Diuers other were had in great estimation in Greece, made & inuented by seuerall men: But

Isthmia.

Nemea.

Pirrhus.

Plini. lib. 7.

Licaon.

the

the first inuentor of Mirth was (as Diodorus sayth) Mercurius, which onely was inuented to recreate the people, and to practise agilitie and feates of bodyes. Others there were of lesse name, but of as great mirth; as diuers kinds of playing at the Ball, which is an auncient Game (as it seemeth in Virgil) as it was much vsed sometime amongst the Troyans; for when Æneas incontinent after the destruction of the Citie of Troy, came vnto Italie, where he first taught skipping and frisking at the Ball, before he married Lauinia King Latinus Daughter, the youth of Troy had playing at the Ball for their chiefe mirth and recreation: and at this day it is much vsed in diuers Countries. Againe, for further recreation, they vsed sundry kindes of Dice-playes. Herodotus doth witnesse, that the old & ancient Lidians did first find out the Dice and Ball, though Plinie doth report that one named Pythus, first found the play at the Ball: But for the certaintie thereof, sith so many kind of Balles be, and the playing likewise so variable, both Plinie and Herodotus may well agree: for the people of Lydia at a certaine time being oppressed with great dearth, and so plagued with hunger, they inuented then diuers kindes of Dice-play (as Herodotus sayd) to passe the time in playing, and to forget hunger; for they fed one day, and they came togither the second day to play: thus eating a litle one day to satisfie nature, they played the second day to auoyde hunger. Againe, there was amongst the auncient Greekes a Play much like vnto our Chesse play, which one Zerxes a wise man first inuented, to warne a tyrannous Prince, which he then serued, to auoyde his tyrannie, and to let him vnderstand by his play, that a Prince ought to watch, and to vse his Subiectes as his force and strength, euen as the Play is in mouing the Pawnes, the Knights, the Bishops, for the defence and bulwarkes of the King; that as the Player, I meane Zerxes, did shew his maister the King, the effect of the Play, how the King was preserued by playing wisely of the men, least they be lost: so the tyrant himselfe vnderstood by the Play of Zerxes, how dangerous that Princes state is, that vseth not well his Subiectes; that will

The Lidians inuented Dice-play.

Zerxes game

will not discreetely see and watch for theyr cõmodities, which is the Princes safetie. Another play was vsed then in Greece, either vpon the Dice, or elle closely in hand, called Euen and odde. This playe came from Greece vnto Rome, in the time of Augustus Cæsar the seconde Emperour of Rome, as Suetonius doth write in the life of Augustus, where the Emperor Augustus wrote a letter vnto his daughter in Rome, after this sorte: Daughter I send thee two hundred and fiftie Pence, which I giue amongest thy ghests to play after supper, the *Greeke* play called euen and not euen, whether they will at Dice or close in hand. Lottes likewise were much vsed for recreation and mirth, with diuers other sundry games and playes to recreate the mind of man, which both the Greekes and Gentiles did practise then, aswell to trie their wittes, as also to vse pastime and myrth to draw company together to be merrie. I leaue the Greekes a while, and will something speake of the Romaine pastimes and sportes, which in nothing were inferiour to the Greekes, but rather excelled Greece and all the worlde in all qualities. And least I should seeme tedious, I will speake of no more but of foure principall games, correspondent vnto the Greekes, and coequall vnto theyr number. The first called Lupercalia brought out of Arcadia by Euander, & sacrificed vnto Pan vpõ mount Palentine. And as Siluanus doth write, the sacrifices were made in the Moneth of Februay after this sort, by Euander the first inuentor thereof. The young men of Rome should gather togither, euery one bearing in his hande a scurge or a whip made of Goates skinnes, running one vnto another, and hee that was most swift of foote escaped stripes: for euery one should runne vnto another in order, euery one his length before the other: and thus they made them swifter in running by reason of the stripes, for hee that was ouertaken by the way, was sure to speede: Euery man ranne naked, to this ende, that they might vse to be swift. The women likewise thinking thereby to become more fruitefull and fertill, offered themselues willingly to receaue stripes. These Scourges and Whippes that they had in their hand, made such ratling

Lupercalia.

noyse,

noyſe, by reaſon they were made of dry Skinnes, that it made him that ran before to ſtraine him ſelfe, hearing the noyſe, and fearing the ſtripes. The ſecond game that the Romanes vſed, was called Circenſes, as ſome ſay it ſprong vp firſt amongſt the Romans themſelues, a place appoynted by Rome, enuironed about with huge and ſtrong walles: Here all kindes of paſtime and ſportes were vſed, running with Horſes, and fighting on Horſebacke in the one ende, in the middeſt the Champions were placed in armes a foote to fight, in the other ende wraſtlers, leapers, runners and ſuch like games were appointed: ſo that the place was framed accordingly long and large, that they might haue roome enough in both endes, and in the middeſt. This was the chiefe and the auncienteſt play amongſt the Romans ſauing Saturnalia: this ſport did Ianus which then did raigne, together with Saturnus, as Macrobius ſaith, inuent and frame in memory and monumentes of Saturnus his fellowe. This play was celebrated in the moneth of December with ſuch mirth, pleaſure and paſtime, that it farre ſurmounted all other. In this moneth of December euery man ſaluted his friend with rewardes, tokens, preſentes, or with any treaſure that they had to pleaſure one another. And becauſe all thinges were common in Saturnus time, which was called the Golden world, there was ſuch mirth vſed as would make ſome men of this time ielous to ſee it. I beliene none of this age would be content to ſee his ſeruant in bedde with his wyfe, which in Saturnus time was tollerable. Some ſay this play ſprong firſt among the Pelagians, ſome agayne affirme that it began amongſt the Athenians, but how and where it began firſt in other countries it is no matter, but in Rome it was firſt framed and inuented by Ianus. The fourth play amongſt the Romanes was then called Gladiatoria, where the youth of Rome came to learne how to behaue themſelues among the enemies: In this play ſhould they fight one with another at the long Speare, the long Sworde, the Staffe, and ſuch as then they vſed in fight for to embolden themſelues: in that play being naked and without armes, they came to fight againſt their armed enemies. Thus by

Circenſes.

Saturnalia.

Gladiatoria.

this Play, were the Romanes taught boldly to fight with their enemies; and hardned at home, litle to esteeme wounds and strokes abyde. Thus Games and Playes were chiefly esteemed of the Romanes, who (as Cicero in his office affirmeth) had diuers others in Martius fielde hard by Rome, to exercise the Young men to practise feates, to become ready and prompt in Marshall affayres, which they onely most esteemed.

A comparison betweene the loue of Men, and Beastes.

IF men be diuers in affection one towards another, as we dayly see and try by experience: how much ought the silly and simple beast, which wanteth vse of speach to be commended, that so careth and prouideth for him and his. And though (as Cicero sayth) it be common vnto all liuing creatures to multiply, and to be carefull ouer those that Nature procreated, and to differ in no part from a Beast therein; yet by reason, we are to excell all kind of Beastes, seeing al things are in subiection vnto Man, aswell the Heauens aboue, and all that shineth therein, as Earth beneath and all that liue thereon. And heere I maruaile much, though the secret working of Nature, in fierce and raging Beastes be tollerable, yet in a reasonable Man, whom (sayth the Philosopher) Nature onely mooueth vnto the best, such enimitie, variaunce, and discord should proceed. It is thought that the Eagle & the Swanne be not friendes, the Dolphin and the Whale cannot agree, the Woolfe and the Fore at variance: so of the Dogge and Catte, of the Crow & the Kite may be spoken; but it is well knowne, that Man is most odious vnto Man: and though it be spoken, *Homo homini Deus*, yet it is prooued, *Homo homini Dæmon*. If Nature made the mighty Lyon (the most valiant Beast in the world) to feare ỹ litle crowing Cocke: If nature do cause the huge and monstrous Elephant, to tremble at the sight of a silly simple Sheepe: And if Nature mooue the Panther, a strong

The Lyon feareth the Cocke.

strong & a strange Beast, to quake at the presence of a Hinde: If Nature worke so subtilly, that the strongest, mightiest, and valiantest Beast, should feare the most innocent and most simple Beast; how much more might Reason rule in vs to feare our God, and his mighty workes, which we altogether contemne, either forgetting his glory, or despising his power: Though in Beastes the Heauens haue dominion; yet (sayd Dauid) Man, by reason, and feare of God, ruleth the Heauens. But I will omit to speake further of that, and will returne to that which I meane a litle to discusse. I will not speake of the loue and affection of Men in generall, but of the loue mutuall betwixt Man and Wife, betwixt Brother and Brother. And as it is a vertue not to be forgotten, so is it a vertue most rare to finde: for euery thing in his owne kinde is most to be accepted. And first, to entreate of the exceeding loue, of the wonderfull affection that Men beare towarde their Wiues: We read of that noble Romane Anthonius Pius, who loued so well his wife Faustine, that when she died, he caused her picture to be made, & to be set vp before his face in his bed chamber, to ease some part of his griefe with the sight thereof. M. Plancius saying with his wife vnto Asia, with threescore Nauies, came very gorgiously vnto the citie of Tarentum, where in the middest of his pompe and great glory, for that his wife Orestella by sicknes died, he slue himselfe with a Dagger, saying: Two bodyes shall possesse one Graue. The like we read of two young men in Plutarch, the one named Æmilius, the other Cianippus, which for meere affection, and passing loue towardes their Wiues, after long tormentes, pangues, and paynes conceiued by inward griefes, that their Wiues were dead, to solace their sadnesse, and to ende their woefull hap, offered their pined bodyes a sacrifice vnto death, for a pledge of their true & faythfull loue. What meanes doth loue seeke to saue it selfe, to auoyde griefe and lasting paine, and to be acquainted with ease and pleasure, to embrace death? How rufully the Greeke Poet Antimachus bewayled the death of his wife Lisidides, in such mourning verses, and woefull plaintes, that whosoeuer read them, hee

Anthonius Pius.

Marcus Plancius.

Æmilius. Cianippus.

Antimachus

would be as readie to weepe in reading the dolefull Epitaph of Lisidides, as was Antimachus her husband sorrowfull of her death. Pericles was so louing vnto his wife, beyng a Noble Captaine of Athens, and so chaste, that when Sophocles spied a marueilous beautifull young man, saying: behold a passing fayre young man: Pericles answered and saide: Not onely the heart and the handes of a Magistrate must bee chaste, but also his eies must refuse the sight of any but his wife. It is read that Pericles beeng at Athens, hee was found kissing and making much of his wife, and being from Athens he was found more sad to depart from his wife, then vnwilling to die for his countrie. Orpheus loued so well his wife Euridices, that as the Poets faine hee feared not the power of King Pluto to redeeme his wife, with hazard and daunger of his owne bodie. Innumerable are they that deserue the like fame, so that these fewe may bee a sufficient proofe of others. And now a fewe examples to prooue the like good will and loue from the wiues shewed toward their husbandes, as hitherto you heard the great loue of husbandes toward their wiues. Alcestes a noble Queene of Thessalie, at what time King Admetus her husband should die, hauing by an oracle giuen an aunswere, that if anie would die for the King he should liue: which when all refused, his wife Queene Alcestes offered her selfe to die to saue her husbandes life. Iulia the wife of Pompeius the great, and onely daughter to that famous & renowmed Iulius Cæsar Emperour of Rome, she was no lesse obedient vnto her father Cæsar, then she was louing vnto her husband Pompeius, who though they both were enimies one vnto an other, yet shee shewed her selfe a loyng daughter vnto her father, and a true wife vnto her husband: and so true that when shee saw her owne Pompeius comming bloudy from the fielde, as his apparell made a shew a great way off, shee supposing that her husband was slaine, being great with child, trauailed straight, & died before Pompeius had yet come in. The loue of Artimesia Queene of Caria toward her husband king Mansolus, is as well declared by the sumptuous Tombe, and gorgious glistering

Orpheus.

Alcestes.

Iulia.

Artimesia.

Graue

Graue, which she made for him when he died, counted for the excellencie thereof, one of the seauen woonders; as also truely verified by ceremonies at his death, in making the skull of his head her drinking Cuppe, in drinking all the ashes of his body as suger vnto her wine, and in eating of his Heart vnto her body, saying: though bodies be departed yet our heartes shall neuer be a sunder. That noble Greeke Laodamia loued her husband so well, that when she heard that her husbande Protheſilaus was slaine by Hector at the siege of Troy, she desired onely of God, that shee might see his shadow or likenesse once before she died: which when she saw, embracing the likenesse of Protheſilaus her husband, as she thought, in her armes, she then presently died. *Laodamia.* We read that queene Ipsicratea loued her husband king Mithridates so entirely, that she shaued all the hayres of her head, and ware mans apparel, and followed him like a Lackie, for that hee should not know her to be his wife: she had rather goe vnto the Warres with her husband like a Lackie, then tarrie from her husband in Pontus like a Queene. *Ipsicratea.* Paulina when she heard that her husband Seneca was put to death by that cruell Emperour and Tyraunt Nero, whom Seneca sometime taught in his youth Philosophie, but was at the length requited with death: when (I say) Paulina heard thereof, shee enquired what kind of death her husband suffered: which being knowen, shee ministred the like playster vnto her selfe, as was appoynted for Seneca her husbande. *Paulina.* Likewise that noble Portia, Daughter vnto Cato, and Wife vnto Brutus, hearing that her husband was slaine at Philippos, for that shee might not speed of a Knife, she choked her selfe with Coales. *Portia.* The like Historie is read of Triata, which when she knew by Letters, that her husband Vitellius was enuironed of his enemies, and no way able to escape, his Wife rushed into the Campe, and prest neere her husband, readie to die or to liue in field with him. What can be so hard to take in hand, but loue will hazard it? What can be so perillous, but loue will venture it? neither Water can stay it, nor Fire stop it.

Sulpitia. Sulpitia the wife of Lentulus, the daughter of that worthy Romane Paterculus, when she perceiued that her husbande was appoynted by the Magistrates of Rome to passe vnto Sicilia as an Embassadour, and there to continue for a season, though her mother had great charge ouer her, and very carefull and studious she was to comfort her daughter, in the absence of her husband; yet she deceiued her mother: she changed her apparell, and caused her two Maydes likewise to be disguised, and tooke two men in the like apparell, and went all by night from Rome vnto Sicilia. Æmilia the wife of Affricanus and mother vnto that noble Cornelia, which was mother vnto those famous Romanes called Gracchi, perceiuing her husband to be in loue with one of her Mayds in the house, and often to vse the Mayde as his wife, though Æmelia knew well of it, yet she neuer hated the Mayde, nor opened it to her husband: but after that her husband died, shee gaue to this Mayde a great summe of mony, and marryed her wealthily in Rome: A rare thing to be found in a woman. To speake of Penelopes loue in Greece, towardes her husband Vlisses; or to shew the constancie of Lucrecia in Rome, toward her husband Collatinus; the one, twentie yeares was prooued of diuers noble Greekes, and yet remayned she true vnto Vlisses: the other, through force, being rauished by proud Tarquinius sonne named Aruntius, would not be false vnto Collatinus, but opened the same, and reuenged it with her owne death. Now againe to proue how well did Queene Tomiris loue her sonne Margapites, the death of great Cirus King of Persia, with two hundred thousand of his Souldiers beside can testifie: or how Ægeus loued his sonne Theseus, which when he had perceiued the blacke saile, contrary vnto promise made before, when Theseus went vnto Creete to the monster Minotaurus, that his sonne, as he supposed, was slaine in Labirinthus, he threw him ouer a high Rocke into the sea. What should I molest the Reader herein, sith an ende can scant be found, but onely recite one worthy Historie out of Valerius, of a Seruant vnto one named Panopion, that hearing that certaine Souldiers came vnto the Citie of Reatina, in pur-

Valerius lib.6.cap.7.

Æmilia.

Penelope.

Lucretia.

Tomyris.

Ægeus.

pose

pose to kill his Maister, he changed apparel with his Maister, and conueyed his Maister first away safe and sound from the enemies, and he went vnto his Maisters bedde as though hee had bin Panopion, and suffered him to be slaine in stead of his maister. A man would thinke that greater loue could be found in no man, then a man to die for his friend: and truth it is. But to find such loue in Beastes towardes Men, a maruell great it were; Insomuch, that in Leucadia, a Peacocke loued a young Virgine so well, that when she died, the Peacocke also died. And Plinie sayth, that in the Citie of Seston, an Eagle being brought vp by a young Mayde, loued ỹ Mayde so well, that it would flie abroad and kill Foules, and bring them home to the young Mayde: and when the Virgin died, the Eagle flew vnto that same fire where the Mayde was appoynted to die, and also died with her. The Persians were wont for fauour and affection they had vnto their Horses, to burie them: and the people named Molossi, made braue Sepulchres for their Dogges. Alexander the great, made a Tombe for his Horse Bucephalus: So did Antiochus, and Cæsar likewise. Such tryed loue, and faythfull trust was found in Dogges, that the great King Masinissa of Numidia neuer went to bedde, but had a dooseu Dogs in his great Chamber, as his garde, to keepe and to watch him from his enemies; for sure he was that money might not corrupt them, friendship might not allure them, threatninges might not feare them. There was a Dogge in Athens named Caparus, vnto whom the tuition of the Temple of Æsculapius was committed, with all the wealth and treasure therein; which being in a night trayned vnto a snare, the Temple was robbed, the substaunce and the riches was stolne thence: but in the morning the Dogge found out the falshood thereof, and made all Athens priuie of the Theefes, by rauing & running towardes them. We read in Plinie of Vlisses Dogge, which Vlisses left at home when he went with Agamemnon vnto Phrigia to the warres of Troy, and being twentie yeares absent, he found Penelope his Wife, and his Dogge, faythfull and louing at his returne. That noble Greeke Lisimachus

Panopian.

Caparus.

had

Durides. had a Dogge named Durides, that loued him so well, that euen at Lismachus death, the Dogge died also. Hiero had another Dogge that died euen so; ran willingly vnto that flame of fire where his Maister did burne, to die with him. I might well speake of Alcibiades Dogge, which where so euer he came, no man might or durst speake any euill of Alcibiades in presence of his Dogge. Titus Sabinus Dogge neuer forsooke his Maister in prison; and when any man gaue him bread or meate, he brought it vnto his Maister in prison: and when he was throwne into the riuer Tiber, the Dog was seene (as Fulgotius sayth) to do what he could to lift vp his Maisters head out of the water, thinking his Maister had bin aliue. At what time Pirrhus subdued the Citie of Argos, there was in that warres an Elephant, which after he perceiued that his Maister was slaine, went vp and downe amongst the dead Souldiers to seeke his Maister: which being found dead, the Elephant brought his body being dead, to a safe place; where the Elephant after much mourning, died for sorrow. The like examples we read in Plinie of Horses, and specially of three: the one, Alexander the great King of Macedonia had: the second, Iulius Cæsar Emperour of Rome had: the third, Antiochus King of Siria had: These three noble Horses, suffered no man to ride or touch them, but their owne Maisters; and so gentle vnto them, that they kneeled to let them mount on their backes. Thus Beastes beare fancie vnto Men, obey and loue Men, most true and trustie vnto Men; shew such loue, as neither Seleucus to his sonne Antigonus, or Pericles to his sonne Parialus, nor Socrates to his sonne Lamproces did euer shew. How gentle was a Woolfe vnto King Romulus, to nourish him in spight of his Graundfather Amulius? How louing was a Beare vnto Alexander, to bring him vp against his fathers will King Priamus? How kind was a Bitch vnto King Cirus, to foster him vnawares vnto his Graundfather King Astiages? The Bees came vnto Plato his Cradle to feed him with Hony, being an Infant. The litle Antes brought Graynes to feed King Mydas, being likewise in his Cradle. O what is Man,

Alexanders horse.
Cæsars horse.
Antiochus horse.
Romulus.
Cirus.

(said

(sayd the Prophet Dauid) that thou art so mindfull of him, that thou hast brought all thinges in subiection vnto him; Beastes of the Fieldes, Foules of the Ayre, and Fishes of the Seas: all thinges made to feare and to loue him, and yet hee neyther to feare God nor to loue himselfe. Wee reade in Q. Curtius of an Elephant that King Porus of India had, which Alexander the great tooke captiue afterwarde; when this Elephant sawe the King first, hee kneeled downe and shewed such honour and homage as was marueylous to the beholders. It is read in Cælius of a King in Egipt named Merthes, that had a Crow taught to cary his Letters, any where that the King would command her, shee knew where to flie, and to whom she was sent, how to deliuer the letters, & how to bring answere in writing home againe. Plinie doth write that a Nightingale loued Stesicorus so well, that it would alwayes sing at the becke of Stesicorus to pleasure him. Heraclides the Philosopher had a Dragon taught to follow him euery where. Aiax likewise had in Locresia a Serpent taught and brought vp to honour him as his maister. Agrippina the Empresse and wife vnto Claudian, had a Thrush that neuer departed from her during the Empresse life. Plinie hath in his booke of naturall histories infinit such examples to proue the loue that all mouing creatures do owe and shew vnto man: as the wilde Bull in Tarentum, the raging Beare in Daunia, which Pithagoras so tamed, that all places, all countries, and all persons were sure and safe from any damage or hurt by these wilde beasts. This commeth by no vertue that is in man, but onely by that which God made for man, that all liuing creatures feare man, and loue man: So that if comparisons be made, it shall be euident, that there hath been more loue in Beastes towardes Man, then in Man towardes Man; yea then Brother vnto Brother, then the Husband to the Wife, or the Wife toward her Husband, considering the nature of Man and Beast togeather.

Certaine ethicall Arithmologies, drawne out of diuine and prophane Authorities.

AMongſt other examples of mans life, I thought it chiefly neceſſarie to note a few Arithmologies which Salomon the wiſe, and Iheſus the ſonne of Syrach, with other learned Writers, haue amongſt their chiefe writinges noted: And becauſe they are diuided into numbers, for the eaſe of memorie, and for the delectation of the minde, the rather worthy they are of the reading; very pleaſant, and very neceſſarie vnto any godly, wiſe, and diſcreete man to be marked: and firſt, from the wiſe ſayinges of Salomon, theſe examples are to be read, as followeth.

Theſe are ſixe thinges which God hateth, and the ſeauenth he vtterly abhorreth: Luſting eyes, a deceitfull Tongue, Handes imbrewed with blood, Feete ſwift to commit euill, a Heart that imagineth wickedneſſe, Falſe-witneſſe, and hee that ſoweth Debate amongſt brethren.

There are alſo three things neuer ſatisfied, and the fourth neuer ſayth hoe: A Woman that is vntemperate, the Earth that is dry, Hell is neuer ſatisfied, and the Fire hath neuer Wood enough.

There be likewiſe three thinges that may not be knowen, and the fourth no man is able to vnderſtand: The ſteppes of an Eagle fleeing in the ayre, the way of a Serpent ouer a Rocke, the path of a Shippe in the Sea, and the life of a Young man in his youth.

For three thinges the Earth is often plagued, and the fourth is intollerable: When a Seruant is made Lord ouer his Maiſters ſubſtaunce, when a Foole is pampered with all kind of meates, when a Woman is addicted to filthy luſt, and when a Hand-mayde is made heire vnto her Miſtreſſe.

Three things pleaſeth both God and man: Concorde betweene Brethren, Amitie betweene Neighbours, and a Man

and

and his Wife that agreeth well together.

Three thinges againe cleane contrary, displease both God and man: A Poore man proude, a Rich man a lyer, and an Olde man that doteth in his latter yeares.

Two thinges (sayth Syrach) trouble my minde, and the third maketh mee angrie: When Wise men are despised, when expert Souldiers are in pouertie, when a man declineth from Vertue vnto Vice: And thus farre of Salomon and Syrach. Now to passe orderly vnto Prophane authorities, where the like sentences are noted.

Three things can neuer want due commendations: Good Wine when it is drunke, a wise Sentence when it is spoken, and a Good Man in aduersities.

Two thinges can suffer no equalitie: Loue, and Principalitie.

It is hurtfull to make haste vnto foure places: Vnto a Fray, vnto a Drunken company, vnto a Feast vnbidden, and vnto talke with a Foole.

Foure thinges hurt much the sight of man: Teares, Smoke, Winde; and the worst of all, to see his Friends vnlucky, and his Foes happy.

Take heede that thou moone nor stirre these that follow: A Murtherer, a hastie tongued Man, a Woman that is willing to play the drab, and a Horse that runneth mainely in a daungerous place.

Trust not too much fiue thinges, least thou be deceiued: A strange Dogge, an vnknowne Horse, a talkatiue Woman, a bragging Seruant, and a hollow Banke.

Be not angry in any wise with three thinges: With the Trueth, with good Councel, and with crowing of the Cocke in the morning to stirre thee from too much sleepe.

There are amongst men three kind of men very greeuous: Hee that is arrogant in Drinke, an idle Jetter in the streetes, an vnlearned Poore man made rich vpon a sodaine.

Three kind of things shall neuer enioy the fruites of their trauailes: Seede sowne vpon the Sea bankes, Hee that

doth good vnto euill men, and he that iudgeth that he serueth God well, when afflictions and calamities constraine him so to doe.

Againe, three sortes of men do alwaies want wit and are quite voide of reason: hee that trusteth lyes, hee that cannot comuince his wrath, & he that eateth much and doth nothing.

These three kind of men see nothing: the blinde with out eyes, the foole without discretion, and hee that is delighted with worldly pleasure, without feare of death.

And three kindes of men there be that be deafe and heare nothing: The first is he that dayly heareth godly sayinges & amendeth not, the second is he that is giuen to filthie talke, and to heare slaunder, the third is he that is desirous to heare the secretes of all men: these men though they heare, yet are deafe for that they heare not good thinges.

There be foure such slipperie waies that no man can stand on, but alwaies fall: the first vpon moiste places, the second vpon slipperie Ise, the third vpon glorie and ambition, and the fourth vpon the beautie of a woman.

There be sixe thinges that will neuer hide themselues: a Scabbe in the Hand, a Cough in a Feast, an Awle in a Bag, a Strumpet in a Windowe, Pouertie in Pride, and Wantonnesse in Lust.

There is no societie betweene fiue thinges: betweene the Woolfe & the Lambe, betweene Light and Darkenesse, betweene life and death, betweene Godlinesse and wickednesse, betweene a friend and a flatterer.

Three thinges are to no effect: To hold Water in a Siue, to runne after Foules of the Ayre, and to weepe after the Death of any man.

A man ought not to bragge of three things: Of good Wine, least any man be allured thereby to aske of it, of the Beautie of his wife, least men burne in desire toward her, of his Wealth and Substance, lest theeues will spoile the same.

The two greatest Victories are to ouercome a Good man in Good deedes, and to ouercome himselfe in Euill Motions.

Keepe

Keepe thy Eares from other mens Secretes, thy Eyes from other mens Writinges, and thy Handes from other mens Purses.

Sixe thinges are alwaies mutable: The fauour of Princes, the Loue of a Woman, the Chaunce of Dice, Hunting of Fowles, Time, and the Spring of Flowers.

Foure necessarie thinges in a House: a Chimney, a Hen, a Cat, and a good Wife.

These fiue thinges are rare seene: A faire young Woman without louers, a young Man without mirth, an olde Usurer without money, a great Faire without Theeues, and a fat Barne without Mise.

Thou shalt neuer find trueth in an Hypocrite, Faith in a Flatterer, Sobrietie in a Drunkarde, Vertue in the Slouthfull, nor Hony with the Prodigall.

Trueth is often vttered by fiue kinde of persons; by a Childe, by a Foole, by a Drunkard, by a Slanderer, and by him that sleepeth.

There be three kinds of frendship: the one amongst Philosophers & Learned men by knowledge, the other amongst Common men by mutuall societie & helpe, the third amongst Beastes by pleasure and copulation.

The miserie of men is knowne and seene by foure meanes: By Death, by Vexation of minde, by Griefe of body, and by Wrong iudgement.

I will not molest the Reader with many of these, because to repeat all that might heere be spoken, were to count the Waues of the Seas, to sow Seede in the Sandes, to speake vnto the Deafe: onely I thought thus much to write, to solace the Reader with briefe sentences.

A Skilfull Painter beholding an exceeding faire Image wanting onely eyes and hands, thought to shew his cunning therein, and taking his Pencell in hand to paint handes and eyes correspondent vnto the other members: An other perceiuing the Painter to go about to make vp that which wanted, sayd these wordes: *Si manus affuerit latro si lumina scortum fiet. si neutrum virgo perennis erit:* If you make hands, she will be a Theefe: if you make eyes, she will be an Adulteresse: hauing neither eyes nor handes, no offences are committed.

A Theefe bound himselfe apprentise with the Diuell vpon condition, that in necessitie and great danger, hee should helpe him and ayde him. The Theefe being taken & brought before the Iudge, was condemned to die, did often call on the Diuell to helpe him according vnto his promise: to whom the Diuell at length appeared, and gaue him a great masse or wedge of Gold, saying: Giue this to the Iudge, and desire him to shew thee friendship accordingly. The Theefe being glad hereof, thought it long ere he could priuily speake with the Iudge, to whom secretly he deliuered his wedge of Gold, saying: I pray you shew me such fauour as this gift deserueth (supposing it to be the wedge of Gold:) the Iudge priuily looking what the Theefe gaue him in his hand, perceiuing a Halter to be there, turned aside vnto the Theefe, and sayd: Forsooth it shall be done without tarrying, and commaunded straight with that Halter which the Theefe gaue him, to hange him.

THE Emperour Trayan with his Armie passing vnto Warres, a poore Widow meeting him in the way, craued iustice at his hand, for that his Sonne did hurt her Sonne, that hee was not able to doe his mother seruice as before: to whom

whom the Emperour said: That at his returne from warres she should haue iustice: but the Widow replied, and sayd; What and if you neuer returne from warres, shall I neuer haue iustice? The Emperour sayd: My successour shall vse iustice to you: the Widow answered; There is no man in my debt but the Emperour Trayan, which if hee goe to wars without doing of iustice before with me, and with all men, hee sinneth much against heauen and earth: which words caused the Emperour to giue his owne Sonne to serue the Widow in lieu of the others seruice.

Examples of Vsurie.

A Certaine Vsurer hearing a Preacher in his Sermon say, that the Diuell will carry all Vsurers vpon his backe to Hell, departed out of the Church disdainfully, and met one of his owne friends in the streete, to whom he told what the Preacher sayd in the Pulpet, of Vsurers: Yea (sayd his friend) come backe with mee againe vnto the Church, and I will make him recant his saying. When they both came vnto the Church, this man demaunded of the Preacher, whether he spake such wordes of Vsurers, that the Diuell would carry them all vpon his backe vnto Hell? The Preacher confessed, and sayd, yea: That is a lie (sayd hee) the Diuell will not do them such reuerence, to beare Vsurers on his backe; but he will hale and lugge them in Chaines after him like slaues, vnto Hell.

AN other Vsurer beeing dead, no man could beare his corpes to be buried by the law of that Citie, but such as were of his owne faculty; all the iust and good men of the Citie could not heaue vp the Coffin, at length came foure of his owne science (I meane Vsurers) and easily tooke vp the Coffin and bare it; to whom one of the Citie sayd: Behold, foure Diuels can carry the fift easily: and being brought to Church, the Priest knowing his lewd life and wickednesse, sayd, that he should not be buried in the Church, for that the Church is the House of God, & not a Graue for wicked men: his

his friendes carryed him vnto the hie way, thinking to make his Graue there; there the Kinges Officers withstood that, and sayd: that the Kinges Hie way was not meete to burie any man in. In striuing betweene themselues, the Diuell appeared, & sayd: If they would giue leaue, hee would beare him vnto a meete place: they beeing well contented therewith, the Diuell tooke him out of sight, & buried him where he vseth to burie; in his chiefe Chapell in Hell.

AN Vsurer dying in such a Countrey as was not lawfull to burie any man, without some commendations of his life: being a long time stayed without buriall, for that no man knew how to prayse him; a Barbour at length sayd: Surely I prayse this man for one thing; I neuer saw softer hayres to shaue then this man was wont to haue. By this commendation of the Barbour, he was buried, hauing (according to the custome) that Epitaph vpon his Graue.

Examples of Honour.

SInce Money (sayd Seneca) possest the seate of Honour, true Honour was banished. A certaine King being enuied of his Nobles, because hee much esteemed poore men; therefore willing to shew his Nobles and Councellours the difference betweene one man and another, caused two Coffers to be made in one place; in the one hee did put great substaunce and wealth, and couered the same with a simple or ragged couer; in the other, he put nothing, but couered it with cloth of Gold and precious vesture, and calling his Councellours and Nobles before him, demaunded of them, which was the better Coffer? They iudged the braue & gorgious Coffer much to excell the other: But the King laughing at their folly, opened both the Coffers, and sayd: Behold how much you esteeme the outward show, and how litle you regard inward vertues.

AMongst the Romans, was certaine discord or variance betweene two Families; the one called Columnenses, the other

other named Vrsini. The common people vnderstanding the familie of Columnenses to be of greater honour and of more power and wealth then Vrsini were, cryed out with the stronger part (as they had thought) with these sayinges: *Viuant Columnenses, & moriantur Vrsini.* But being conuicted by the simpler sort, by the familie of Vrsini, and throwne vnto subiection: the next fielde the people cryed cleane contrary to their first crye, saying: *Viuant Vrsini, & moriantur Columnenses.* But then according vnto fortunes custome, the victors before, were vanquished then: which when the people sawe, in the third combat, fearing ỹ slippery state of honour, cried out, *Viuant qui vincant*: naming neither of the families, but where honour and victorie should happen, there to extoll and commende. Euen like the Lion, who when he waxeth olde, is of all beastes that honoured him before, despised and hated: and when he is in his force and strength, he is feared and obeyed of all other beastes.

Examples of enuie.

TWo seruantes in seruice with one man, hauing obtained of their Maister, that whatsoeuer they would aske they should haue it, vpon condition that what the first demaunded, that should be doubled vnto the last: These seruantes being fellowes, the one being couetous would not aske first, for that the other should haue twise as much: the other being enuious, willed (for verie enuie vnto his fellow) that one of his eyes should be pulled out, that both his fellowes eyes might bee put out also, according vnto promise made: And thus the maister knowing the natures of couetousnesse and enuie, like a wise Philosopher promised that liberally in word, which he knew should not be hurtfull or chargeable in deede.

A Poore man after the like sort willing to beare certaine fruites vnto Fredericke the Emperour, that the Emperour was wont to loue well: the Porter being couetous said vnto the poore man, that hee would not suffer him to come within the gates, without he would promise him halfe

the gaine that the Emperour would giue him: the poore man being vrged to demaund some benefite for his good will of the Emperour, vnderstanding that halfe the gaine, must be giuen (according vnto his promise) vnto the Porter, for very enuie asked in a gift of the Emperour a hundred stripes, that the Porter (being so couetous) might receiue the halfe hundred: the Emperour Fredericke knowing well the matter, made the Porter to be well layde on for his couetousnesse, and the man that brought the fruites, for his pollicie, somewhat gently handled.

ANother example: how two fellowes seruing one man, one of them being enuious vnto the other, for that his Maister made much of him, perswaded with his fellow that his breath did stinke, and that his Maister might not abide the smell thereof: the young man being loath to displease his Lord at any time, when hee gaue his Maister the Cuppe to drinke, did turne away his face, least his breath should annoy his Maister, and told his Maister likewise, that no man could abide his fellowes breath, and willed his Maister to marke him when he reached him the Cup, how he turned his face away: his Maister the next time, vnderstanding how he turned his face aside when he gaue him drinke, consulted with his other Seruant what he should doe: Hee being full of enuie toward his fellow, councelled his Maister to send him vpon some message vnto certaine Colliers in the Wood, which burned Wood to make Coales, sending word vnto them, that the first man that should come vnto them next, they should throw him into the fire: this man caused his Maister to call his fellow very earely to goe to the Wood: and being sent, hauing occasion to stay in a certaine Church by the way all Seruice time; the enuious Seruant came after very glad of the chaunce, thinking his fellow had been goue along time before, and that he was throwne into the fire as his Maister willed, came first himselfe vnto the place, where he himselfe tasted of that sawce, which he had prouided for his fellow.

Exam-

Examples of couetousnesse.

A Rich man verie pensiue and sad, taking thought who should possesse his wealth after his death, being a verie couetous man, heard a voice saying: thy goods shall Troilardus the Kitchin Boy haue, and also thy wife, and so cleane contrarie vnto his couetous expectation it happened. So one, a couetous man hiding in a Church a great pot, besought God alwaies in his prayers that he might not die before hee had filde that pot with money, which prayer obtained, he dyed, leauing the potte full of money behind him: an other marrying his wife, and finding by chaunce this money which his predecessor had hidde, made his prayer vnto God that he might neuer die before hee had spent all that money which he found. The Couetous gathereth not for himselfe, but for another, which he knoweth not.

A Couetous man musing and studying alwayes how hee might liue, being constrained to moue from one Bed vnto another, for paine and toyle he tooke in minde: his wife demaunded the cause of his restlesse state, to whom hee sayd: Wife, I study how I may end this yeare, and I see that I haue sufficient for al the yeare, sauing for one day, and for that day onely, I vexe and molest my selfe, to know how I may discharge that day. His Wife comforted him with al meanes she could, but he could not be at rest; at length he found this sleight, calling his Wife vp vnto him, priuily sayd: What I haue determined to doe, thou shalt vnderstand Wife, that day which I haue told you off, I will take vpon mee to die, that thereby with weeping and sadnesse without meate & drinke, we may escape the charges thereof: which being done, of his Wife, and he layde vnder the Table, the Seruantes and the Familie comming from the fielde, astonied at the sodaine chaunce, saying their *Pater noster*, after long sadnesse, at length called for meate: the wife (weeping) answered them, that they should mourne that day for their Master, but hungrie Seruants greedie of victuales, would needes haue meate: the

man heauing his head vp, and putting by the Carpet to see whether they were at meate; one of the Seruants espied him, and supposing him to be the Diuell, that was with his Maisters corpes, hee tooke a great Staffe and brained his Maister in stead of the Diuell: the good Wife cryed, and sayd, that he had killed her Husband: hee denied, and sayd, hee was the Diuell: The matter was brought before the Iudge, who understanding the life of that couetous man, was perswaded that the Diuell watcht with the body, and that the good wife was deceiued.

ANother being sicke of the Palsie, and like to die, was admonished of his kinsmen and friendes to receiue the Sacrament, and to thinke of his soule: The sicke man being so weake, that hee could not speake nor make signes vnto his friendes for all that they could doe: at length one of the house (which well knew his nature) sayd, that if any life were in him, hee would make him either speake, or giue signes; tooke the Key from his beds head, & went about to open his Coffer which stood at his beds feete full of Money: the couetous sicke man, with head, feete, and with al his body, made tokens and signes that his soule was there; and that if his Money should be taken away, he should presently die.

THE like example is of another Couetous man, which when the Priest (according vnto the custome in those dayes) would annoynt him, being sicke and like to die, he perceiuing scant that he was touched for his imbecillitie & weakenesse, his minde more occupied on his Purse then on his Sicknesse, was wont to say, feeling the Priestes hand: Who toucheth my Purse?

ANother great Prince was so couetous, that beeing besieged (in a certaine Citie called Baldac, of a strong Kmg) hauing Money sufficient, wealth and substaunce abundant within the Citie; for very desire hee had to keepe the Money, he lost the Citie: and being taken captiue, was demaunded

of

of the King, why hee suffered his Citie to be subdued, his Souldiers slaine, and himselfe to be taken, hauing so much wealth within the Citie as might defende the Citie, saue the men, and keepe himselfe from Captiuitie: Hee being not able to answere the cause, held his peace. The King perceiuing his couetous minde to be the cause of all destruction, said: Come tell me where thy Money is: And being brought to a huge Tower, where he caryed his Money to saue it, shewed the King where the Money was. The King tooke the Key, and lockt him fast with his Money in the hie Tower, saying: I will neuer doe thee that iniurie, to take thee away from that which thou louest better then thy life; commaunding no man vpon paine of death, to beare him either meate or drinke: and so most wretchedly suffered him to die for hunger, hauing Gold and Siluer enough lying by him.

Examples of Hearing.

VAlerius reciteth a History of a certaine Young man of Athens, named Polemus, giuen much to Banqueting and Drinking, being allured vnto al pleasures, hauing his felicitie in eating and drinking, and fine clothing, comming vnto the Schoole of Anaxagoras, was so well charged with Wine, & so braue in Apparell, that the Scholers of Anaxagoras stomacked him for his drunkennesse to come there: but Anaxagoras perceiuing the case of Polemus, left to speake of that which he then had in hand, and turned his talke to speake of Temperancie & Sobrietie; which when Polemus heard so learnedly and skilfully, hee threw downe his Garland from his head, hee changed his countenance, wayled his former life: and from that time forward, Polemus lyued honestly.

VLisses willing to auoyde the sweete songues of flattering Circes, fearing least the like should happen vnto him, as did vnto diuers others, stopt his and his seruants eares with Waxe, and so auoyded the danger thereof: So, to heare good and holesome thinges with Polemus, it is fruitfull: and to heare flatterie, let all men stop their eares with Vlisses.

Examples of discord.

IN a certaine Ile there dwelt some Heremites, for whose discord and inward contention, the Wife of the Ile consumed their victuals, so that they were enforced to make agreement of themselues: insomuch that Apollonius willing to trauell in making some friendes that were foes, one of the parties said that he had rather dye, then to be made friendes: Well said Apollonius, and dye thou shalt, and thy graue shall be the bellies of wilde beasts, and flying foules, and euen that night he died sodeinly, and was deuoured of beasts, as Apollonius said, for his Tigrish and cruell minde.

Examples of Friendship.

THere were two friendes, the one an Egiptian, the other a Citizen of Baldac: this Egiptian making much of his friend, so well loued him, that he wanted nothing which he had: By fortune this Egiptian waxed poore, & so needie, that he was enforced to come vnto the citie Baldac, to know what his friend would do for him: and being ashamed of his poore estate, watching a conuenient time to present himselfe vnto his friend, went all night vnto a Barne to sleepe: that night a murther was committed, and a man slaine, and carryed (by chaunce) into the Barne, where hee being found in the morning, was accused before the Judges, that hee murthered the man; and being iudged to die, his friend beeing on the bench, calling to minde, that it was hee that made much of him in Egypt, foorthwith rose, and sayd: that it was not that man that slue the man, but euen hee himselfe: The other denayed, affirming that hee was iustly condemned, and that hee onely ought to die. They both stryuing which of them should die; the murtherer in deed being in place, seeing the perfect amitie of these two young men, and marueyling much thereat, was compelled of loue, to confesse the murther, and that hee killde the man. The Judges musing much at the amitie of these men, pardoned them all three.

A young

A Young man passing through a Wilderneſſe where wilde Beaſtes were, hyred a ſkilfull fellow, which promiſed ſuch amitie, that he would bring him ſafe and ſound without perill of limme and life: beeing in the middeſt of the Wood, a Beare came towardes them, the fellow that profeſt him friendſhip, tooke his feete and ran and clymed vp to the top of a hie Tree. The Stranger perceiuing that his friend was fled, and that hee him ſelfe was not able to eſcape, fell downe vnto the ground vpon his belly, (for it is ſayd, that the Lion, or the Beare, will ſpare their yeelded preyes, and ſpecially the Beare, if a man hold his breath as though he were dead:) This man taking vpon him to die, the Beare felt and ſmelt about his mouth and his eares, whether any breath were in him or no, ſuppoſing at laſt, that he was dead, the Beare went away. The other that was in the toppe of the tree, aſked him when he came, what the Beare ſpake vnto him in his eare when he came vnto him? Marie (ſayd hee) that I ſhould not truſt ſuch a Knaue as thou art to go with, in companie where dangers were.

Example of Flatterie.

KIng Zerxes marching towarde the Greekes with a huge armie of Souldiers, called his Councellers vnto him, demaunded of them, what was chiefly to be feared in that iourney? One of them ſayd: I feare moſt of all, that when the Greekes do heare of your power, force, and magnanimitie, that they will flee, and not abide your Bande. The ſecond ſayd, that he doubted moſt, that all Greece was not able to lodge them, or to receiue them vnto their Cities. The third ſaid, that he feared moſt, ỹ Ocean ſeas were not enough for his Naues to paſſe ouer. The fourth feared that the Ayre had not roome enough for their Arrowes, that they would ſhoote off. The King being puffed vp with pride, hearing his Councellers pleaſing him ſo well, demaunded at laſt of a certaine Philoſopher, named Damaſerus (which he carried with him) what hee doubted moſt in that Warres? I feare chiefly (ſayd the Philoſopher) leaſt you be ſhamefully deceiued by theſe filthy Flatterers.

Example

Example of Gluttonie.

KIng Cirus going vnto Scithia, where Queene Tomyris raigned, vnderstanding the pouertie of that Country, and the beggery to be great, cauſed all his Souldiers to flee from their Tentes, leauing their meate and victuals behind them, vnto the Scithians; which for greedineſſe more vnto the meate, then deſirous to purſue King Cirus, applyed their bellies ſo much, that Cirus being in ambuſhment for the nonce, knowing how that it would come to paſſe, came vpon them ſodainely, as they were eating and drinking, and ſlue and murthered them like Dogges.

Examples of Rape and Spoyle.

DIonides a Pirate vpon the Sea, being taken by Alexander the great, and aſked of him why he robbed vpon the Seas: anſwered in this ſort: Why robbeſt thou vpon the Lands: I, becauſe I am a young Pirate vpon the Seas, am called a Theefe: and thou, which doeſt robbe Land and Seas, art called a King and a Conquerour. I ſteale a litle in the night time; thou ſpoyleſt al things in the night and day time: I am inforced to ſteale, to liue; and thou doeſt willingly ſteale, to deſtroy. Dionides can not haue worſe fortune, nor Alexander can not haue better: for that I hope dayly better and better, & thou haſt need to feare worſe and worſe.

A Certaine poore Woman came vnto a couetous Judge to demaund iuſtice at his hand, complayning a long time verie pittiouſly; at length the Judge ſayd, that hee was deafe: the poore Woman hauing a Supplication made, the next time came againe to tender the ſame vnto the Judge, vnto whom the Judge ſayd, I am blind: the Woman perceiuing his minde, came the third time, and brought twentie Florentine Counters in her hand, ſaying ſoftly: My Lord (ſaid ſhe) I pray you ſhew mee fauour, heere is twentie Crownes for you to buy a Saddle. The Judge as ſoftly as ſhee ſayd it, heard

heard her, and stretching forth his hand receiued the Counters, which as soone as he saw, he saide, that they were no Gold but Counters: My Lord (said the woman) now I know well that there is great vertue in Gold, that can make deafe Iudges to heare, and blinde Iudges to see.

A Bishoppe passing through a great Citie, a poore man begged one Pennie of him for Gods sake, which he could not obtaine: the poore man perceyuing that he could haue neuer a Pennie at the Bishopes hand, desired the Bishop to blesse him: the Bishop straight vp with his hand and blessed him. A Woman seeing how francke the Bishop was of his blessing, and how hard he was of a pennie, saide merilie: Alas poore man saide she, if his blessing had beene worth a pennie thou hadst not had it, but because it was nothing worth thou hast it.

Example of Mercie

TIgranes King of Armenia, being vanquished and taken by Pompeius the great, when that he came in place before Pompeius, hee threw downe his Crowne vnto the ground, and kneeled at Pompeius feete, saying: mercie I craue, straight Pompeius tooke him vp by the hand, and put his Crowne on his heade, and saide: I take it more honourable to make a King, then to destroy a King.

Examples of Loue.

A Poore Scholler begging his dombe at a Noble womans gate, besought the Porter for the loue of God, a peece of meate. The Porter hauing shewed vnto his Lady that a poore scholler was at the gate begging some meate for Gods sake: The Lady saide he should haue nothing there for his sake: the scholler then desired for our Lordes sake some meate: he was againe denyed: the third time he prayed to haue some meate for his owne sake: The Ladie then commanded her Porter to bring the Scholler vnto her Chamber, which when she perceiued him to bee ragged, and not seene of her before, she asked him, why he was so bold to aske meate at her gate for his owne sake, which was

not knowne of any man: because said the Scholler you haue denyed me for Gods sake, being the Creator of all thinges, I thought to aske for mine owne sake, being the simplest wretch of all men.

A Young Virgin refused to haue a wealthy husband which her parentes had ordained her, being demaunded the cause why she so young a Maide denyed to leade her life in marriage, she saide: when I am married, my husband, and my children will claime that loue at my hand then, which now God onely hath at my hand, and therefore I will not marrie. Surely in my opinion, that was perfect loue to the Creator, aboue any creature.

Examples of Death.

IT is writen in the liues of the Fathers, that a young man seruing a Heremite, was sent of his maister vnto a village hard by, where a certaine great Usurer and a vicious man being dead, was carried honorably and buried with solemnitie, with the Bishop of that Diocesse: which when the Boy saw, hee wept out, that so euill a man, and so wicked an Usurer should haue such solemne buriall: and turning home, hee found his Maister deuoured of a Lyon, which moued him almost to bee beside himselfe, saying: The wicked Usurer dyeth with great honour, and is buried with great pompe, that liued all the daies of his life in sinne and wickednesse: My maister being fiftie yeares in ỹ wildernesse an Heremite, is eaten vp and deuoured of a Lyon, which studied and trauailed to fight with sinne, and with the Diuell. An Angell appeared vnto the boy, saying: The diuell can no more hurt thy maister, for he hath done his worst, and now thy maister hath conquered the Diuell. The Diuell spared the Usurer in his life time, that he might possesse him after his death.

SOcrates therefore dying, and being constrained (for that he refused their Gods, and said that he would rather worship a Dogge then the Gods of Athens) to drinke his last draught, perceiuing that his wife wept, demaunded the cause of her weeping, his wife answered and said: the innocencie

of

of Socrates death is the cause of my weeping: May rather saith Socrates laugh and reioyce at that, and weepe at him that deserueth death. The like examples haue wee of King Antigonus and Anaxagoras the Philosopher, hearing both that their sonnes dyed in the warres, the one saide, I know I had my sonne borne to dye: the other without vexation or chaunge of countenance, made him be buried out of hand, saying: it is no straunge thing to heare of death happening aswell vnto Princes, as vnto poore men.

A Great King being admonished by his Phisitions of Death, began to lament much his state, saying: Alas Wiser that I am, how manie princely Pallaces, and regall Courtes: how manie Kingdomes and Countries must I depart from, and goe vnto those quarters I know not where: How manie Princes could I commaund to come with me any where: How many Noblemen might I cause to goe before to prouide my places and seates: and now not one poore man in all the world will beare me companie to my Graue. And so saide farewell thou world enimie of my Soule.

THE DEATHES OF CERTAINE *Noble Princes, in English verse.*

Alexander the great, his death.



What sound assuraunce is of man:
What certaine lotte of life:
When Atrop cuts, which Lacheses spinnes,
with cruell curled knife:
Hee yesterday renowmed Prince,
and King of Kinges so haue:
To day in mouldred mossie Mire,
layde in his fatall Graue.
Hee yesterday the sonne of Ioue,
might all commaund at will:
To day starcke naked in the earth,
the Wormes his belly fill.

Iulius Cæsars death.

I Long that ruled Rome at will,
in middest of Rome am spilde:
And in the Senate house, amongst
the Senators, am kilde.
Who Countries, Kingdomes, Castles strong,
who Europe all, did quell:
To Brutus hand, and Cassius snares,
unwares I Cæsar fell.
With Bodkins, Daggers, Swords, & Staues,
I Cæsar there was slaine
Of tostred foes, which friendship faínde,
as Abel was of Caine.

Cirus King of Persia, his death.

What Kesar, King, or Prince thou art,
that passest here this way,
Suffer Cirus seauen foote to haue,
to rest his Corps in Clay.
Whose greedie minde, and raging race,
whose fortune frowning wilde:
That hee should be in Scithia slaine,
by Tomyris Queene, in fielde.
Whose head was off, and bathde in blood,
to whom the Queene spake first:
Drinke cruell Cirus blood enough,
who long for blood did thirst.

Agamemnon, his death.

Whom ten yeares Warres in Phrigian fieldes,
nor Troyans force subdue:
Whom Winde, nor Seas, nor Tempest hurt,
him Clitemnestra slue.
This famous Prince, and Captaine graund,
of all the Greekes in fielde:
Whom Fame in Phrigia so aduanc'd,
his onely Spouse him kilde.
Thus Fortune friendly flowed fast,

and

and fauoured Fame to sound:
Till frowning Fortune foyld the state,
which fawning Fortune found.

King Pirrhus, his death.

HEere Pirrhus Prince of Epire, lyes;
whose force Tarentum knew:
At Argos, by a Woman slaine,
with a Tile-stone that she threw.
Whom thousand Princes could not hurt,
nor Romans all annoy:
When shot of Gunnes, ne dreadfull Dart,
might Pirrhus Prince destroy.
This, second Souldier counted was
to Alexander King:
A sillie Argiue woman loe,
to Graue did Pirrhus bring.

Hanniball, his death.

THe fostered fame, the glory great,
that was in Carthage coast:
The honour long that Lybia had,
againe, in time was lost.
Hee that oft was the scourge of Rome,
and Romans oft offended:
Hee that his natiue soyle did saue,
and Carthage oft defended:
The same at last, to Syria fled,
to craue Antiochus ayde:
Unto Bithinia thence he went,
to Prusias King, dismayde:
And there to voyde Flaminius force,
with poysoned drinke did die:
Thus hautie Hannibal ended life,
and there his bones doe lie.

Pompeius death.

POmpeius fleeing Pharsalia fieldes,
from Cæsar, life to saue:

Whom then Photinus fayned friend,
to Ægypt ſoyle did laue:
And there by ſlaightes of faythleſſe friendes,
for Gold and Siluer, loe!
Pompeius head was ſent to Rome,
to Cæſar for to ſhow,
His body left, vnburied lies
in Ægypts ſlymie ſandes:
Who ſometime King of Pontus yrkt,
and all Armenia landes.

Cicero, his death.

WHom Cicero ſaued oft from death,
the ſame did Cicero kill:
Pompilius proud, to pleaſe the rage
of Marc. Antonius will.
Whoſe head was ſet in ſight to ſee,
Antonius minde to pleaſe:
Whoſe tongue did Fuluia pricke with pins
her ſtony heart to eaſe.
Who when he was for Clodius ſake,
exiled Rome, to range,
Him twentie thouſand Romans mournde,
in Mourning weedes they change.
Yee three times Conſull was in Rome,
now in Caieta ſlaine:
Whoſe noble name, and laſting fame,
ſhall ſtill on earth remaine.

Demoſthenes death.

THe ſugred ſappe, the ſolace long,
the guide of Athens then:
That ſtout withſtood King Philips force,
in ſpight of Philips men:
Of whom King Philip in his Warres,
was forc'd to ſay at length,
Yee feared more Demoſthenes tongue,

then all the Athenians strength.
Such is the end of mortall wightes,
such is the miserie of men,
That how to die, the time, the place,
hee knoweth not where, nor when.

Achilles, his death.

THe hope of Greece, and Countries care,
Achilles strong of force:
Like stoute Alcides fought on foote,
like Mars himselfe on horse.
But Lust, that ruled Gods sometimes,
did then Achilles moove,
To walke to Troy to feed Desire,
for Priams daughters loue:
But by a Dart that Paris drove,
Achilles had his end:
Whose worthy actes, and marshall feates,
in Homer well are pend.

Hectors death.

HEctor most stout, whose strokes full sterne,
the Greeke did gird so grim:
And foyled foes in Phrigian fieldes,
Death happened thus to him.
In spoyling of Patroclus King,
Achilles faythfull friend:
Came strong Achilles to the place,
to see Patroclus end.
Then Hectors Harnesse quite was off,
supposing none so nie:
When great Achilles watcht in place,
in Hectors face to flie:
And with his Speare he thrust him through,
from Hectors side to side:
Thus famous man, and Phrigian Prince,
thus Troyan Hector dide.

Themisto-

Themistocles death.

That noble Greeke Themistocles,
by Artaxerxes forc'd,
To fight against his native soyle,
in Harnesse braue was hoyst'd.
But marke a Noble valiant minde,
behold a famous deede:
To hurt his soyle, this noble Greeke,
did feele his heart to bleed:
To voyde this wrath of Persian Prince,
hee Blood with Poyson dranke:
And so to die, that so did liue,
hee gladly God did thanke.

Marcellus death.

Marcellus in his glory great,
triumphant Victor oft:
The Spurre of Rome, & Romane guide
in state aduaunc'd aloft:
Who by the Senate sage was sent
to Masinissa King,
And charged that from Africke fieldes,
an answere he should bring.
On surging Seas, of wambling Waues,
vnto his businesse bent:
Dame Fortune with her flattering feates,
such loftie mates preuent.

Nero, his death.

In lust who list to lead his life,
with Tyrant Nero heere:
Must needes with Nero end his life,
as did in Rome appeare.
Who slue his Maister Seneca,
who did his Mother kill:
Who spoyled all, who spared none,
who last himselfe did spill:
Whose death as ioyfull was to Rome,
as Rome his life detest:

That

That vnto Tiber, hee being dead,
the Romans threw this beast.

Hercules death.

WHich Dragons, Lions, Tigers wild,
which Beastes so fierce did tame:
Which Castles, Countries, Townes, and Towres,
Ioe Death subdued the same.
What Hercules had at Nessus hand,
the same with flames did frie:
Wherein that offspring great of Gods,
and impe of Ioue, did die.

Herods death.

WHen Herod raigned in Iuda King,
his life so loathsome led,
On sucking Babes and Infantes blood,
this cruell Tyrant fed.
To seeke our Sauiour CHRIST, hee kild
the Babes of Iuda land:
And thought our GOD could not escape
his fomie bloody hand.
Of Wormes this Herod was deuourde,
of Vermine Ioe, and Vile:
His bones, his flesh, was all consumde,
and eaten vp of Lice.

Seleucus King of Siria, his death.

SEleucus King of Siria Ioe,
Antiochus sonne the great:
To whom in middest of ioyfull state,
did Fortune vse this feate:
That mounted high on stately Steed,
with princely port to ride:
From pompe, from pride, from Horse he fell,
and there Seleucus dide:
That earst in Siria had such fame,
and liued long in myth:
With crawling creeping Wormes he lyeth
starke naken in the earth.

Traians death.

WHen Traian twentie yeares had raigned
in Romane Empire lo:
In Citie called Seleucia died,
from Persia comming fro:
Whose noble dayes and happy yeares,
while yet in Rome he dwelt:
Both Rome and Romanes then reioyc'd,
no griefe in Rome was felt.
Hee rightly ruled Rome by law,
hee Romane safegard sought:
To punish vice, and hate each sinne,
Plutarchus him hath taught.

King Anceus death.

WHo thinkes to ioy, shall hap to woo,
who thinkes to liue, shall die:
Who thinkes to speed, shall often misse,
Thus Fortune friendes doth trie,
as Anceus King of Samos sought,
to slea a sauage Boze:
Was by the Boze he thought to kill,
constrainde to die before.

Heliogabalus Emperour of Rome, his death.

BEhold another Gorgon grim,
a monster Cyclop lo:
Whose lothsome life and wicked wayes,
all Rome did feare I know.
The sincke of sinne, the shape of shame,
the Beast of Rome was cald:
The cruelst scourge, the sorest plague,
that euer Rome hath stald.
This monster murthered in a Jakes,
and halde through Rome in streetes:
And after throwne to Tibers streames,
shut in his shrowding sheetes.

FINIS.

Of

Of Memorie, and Obliuion.

SOme hold that opinion, that in the auncient time, whiles yet the world flouriſhed not in Learning, that Memorie then was moſt ſet by and eſteemed; for whatſoeuer was ſeene or heard, was then committed vnto Memorie, and not recorded in Bookes. But Socrates ſayd, after the vſe of Letters were had, the vertue of Memorie decayed; for the care which then was in Heart and Memorie, with feare and diligence to obſerue, is of all now put in Bookes, that now our Memorie is put in Writing, and then was it fixed in minde: in ſo much that the noble Athenian Themiſtocles paſſing by Simonides Schoole, who (as ſome ſuppoſe taught firſt the art of Memorie) beeing demaunded, whether hee would learne the Art and Facultie of Memorie; anſwered: that he had rather learne how to forget thinges, then to keepe thinges in Memorie; for I can not (ſayd hee) forget what I would; and I haue thinges in memorie, which fayne I would they were out of memorie. Seneca doth ſo report of himſelfe, that he was of ſuch perfect Memorie, that he could rehearſe after one, by hearing, two hundred Verſes: yea (a greater maruaile of Memorie) hee could recite two thouſand names of men, being repeated once before him, with as good a Memorie, as hee that firſt named them. The like we read of Ælius Adrianus a Captaine, that hauing a great Armie vnder him of Souldiers, if any were abſent in any place about any buſineſſe, hee had in Memorie the name of the perſon, the name of the place, and the cauſe of his buſineſſe. Of this excellent Memorie (to their perpetuall fame) was King Cyrus, and Scipio; the one a Perſian, the other a Romane, which had this fame by Memorie: that either of them could ſeuerally call their Souldiers by name, euery one after an other: which is moſt rare; yea, moſt marueylous, hauing ſo many alwayes vnder them (as both Rome and Perſia were chiefly in their dayes by them defended) to be able to name ſo

Themiſtocles Simonides.

Seneca.

Ælius.

Cyrus. Scipio.

many Souldiers, as either of them both had in Armie. Their Memory was such then, that they may not be forgotten now. *Cæsar.* Iulius Cæsar was as much renowmed, for that Plinie reporteth, that he could do such thinges by Memorie, as in reading, in talking, in hearing, and in answering at one time, that no fault could be found in either of these foure qualities, at one time practised; whereby hee deserueth no lesse Prayse by his Memorie, then Fame by his Actes. Diuers excelled in time past in Memorie; as *Hortensius.* Hortensius a noble Orator of Rome, was able to speake in any place, any thing which he premeditated priuately, without study openly: hee had more trust in his Memorie, then in Bookes. *Carmides.* Carmides of Greece, was so famous for this facultie, that hee neuer heard any reading, but hee could repeat it word by word without writing, were the writing or reading neuer so long, hee would not misse a sillable. *Cyneas.* Cyneas a noble and famous Orator, one of the counsaylours of King Pirrhus, beeing sent from Epire vnto the Senatours of Rome as an Ambassadour, hee but once hearing the names of the Senatours, before he came vnto the Senate house; where when he came, he named them orderly by name, euery one after an other, that all the Senatours were in a great admyration of his Memorie, in repeating so many names, in opening so many matters, in concluding so many thinges: which when hee came vnto King Pirrhus his Maister, home from Rome, hee recited not onely his doinges and orations, but also their answeres and replies, euery word by word as then was spoken, done, or written by the Senatours. This Cyneas was not so excellent of Memorie, but also of passing eloquence; of whom King Pirrhus was wont to say, that he got more Cities, Townes, and Kingdomes by the eloquence of Cyneas, then with all the force & strength of all the Epyrotes beside. It is written in Laertius lib. 8. that Pythagoras had charge of God Mercury, to aske what hee would (sauing immortalitie) and hee should haue it; and hee willed to keepe in Memorie all thinges that hee heard & saw, and to forget nothing being dead, of that which he saw being aliue: which being graunted, the soule of Athalides being

slaine

ſlaine of Menelaus, entered in Euphorbus: ſecondly tooke place in Hermonius: thirdly in Pirrhus: and fourthly in Pythagoras: which had ſuch Memorie thereby, that hee could deſcribe the ſtate of the liue and the dead. Diuers were famous for Memorie amongſt the Greekes; as Archippus, Lyſiades, Metrodorus, Carneades, Theodectes, and others. Many amongſt the Romans were renowmed for their Memories, as Iulius Cæſar, L. Scipio, Portius, Claudius, Hortenſius, with infinite number. What great fame had Mythridates King of Pontus, that hauing (as Plinie and Gellius both report) xxii. ſtrange Nations, that were Souldiers alwayes in warres vnder him againſt the Romans, hee could ſpeake xxii. languages, without Interpreter to open his minde vnto them? A ſtrange thing it is now, to finde a man in this our ripe yeares, that can ſpeake halfe a dooſen ſpeaches. If a man can but ſmatter in fiue or ſeauen Languages, hee is noted to be a rare fellow: and yet king Mythridates had xxii. A note of great Memorie; for ſome there bee, in learning one ſpeach that they know not, they forget an other that they know. That worthie man Lucullus, is remembred of Cicero in his fourth Booke of Academicall queſtions, for his paſſing and noble Memorie. The Ægyptians vſed Notes and Figures for their Memorie, inſomuch that they marked the well Memored man, with the figure of a Hare, or a Fore; for that the Hare heareth beſt, and the Fore is of greateſt Memorie: and if any wanted Memorie, they compared him to the Crocodile. Wee read of Eſdras a Prieſt, that had all the Lawes of the Hebrews vpon his fingers ende. Wee read of Portius, that hee neuer forgot any thing that he once read before. Hee againe, would neuer read that, which once he wrote, but ſtraight out of hand, his Memorie was ſuch, hee would ſpeake it, & pronounce it in order, euen as he wrote it before. Memorie therefore is likened vnto a Nette, which taketh and ſtayeth great Fiſh, and letteth through the little Fiſh: and euen as Bookes that be not occupied waxe ruſtie, and cleaue together, ſo Memorie which is not occupied (ſayth Seneca) waxeth dull, and obliuious, as we often times ſee how forget-

Hermonius.

Mythridates.

Lucullus.

Eſdras.

Portius.

full men ware, either with ſickneſs, age, or ſuch like, that letteth the Memorie of man to be occupied: as Orbilius by extremitie of age, forgot his Alphabets & Letters: Hermolaus had a friend, which in his youth was a perfect Grecian, and yet in his latter yeares waxed ſo obliuious, that he could not reade Greeke. Plinie ſayth, Meſſala ſurnamed Coruius, waxed ſo forgetfull by long ſickneſſe, that he forgot his owne name. And Seneca doth write of one Caluiſius, that was ſo weake of Memorie, that he did forget the names of thoſe, that hee was dayly in company with, as Achilles, Vliſſes, & Pryamus, whom he knew very well. What is it els for a man to want Memorie, but to want the name of his knowne friend; for he is no man, that knoweth not that man: as Auguſtus Cæſar, ſometime Emperour of Rome, his Beadell hauing forgot when he ſhould come vnto the Senate, demaunded of the Emperour, whether he would commaunde him to do any thing that he could doe: Why (ſayd the Emperour) take this Letter with thee, that men may know thee, for thou knoweſt no man; for thou wanteſt Memorie. Cicero doth make mention of Curio, that was ſo obliuious, being a Iudge, that hee forgot the caſe, which he ſhould giue iudgement vpon. Likewiſe Atticus the ſonne of Sophiſta, was of ſo frayle Memorie, that he could neuer keepe in minde, the names of the foure Elementes. Bamba, a certaine King of the Gotes, by a draught of drinke giuen by Heringeus his ſucceſſour, loſt his Memorie: it may wel be that drinke cutteth of Memorie. For the Poets faine, that there is a Riuer in Hell named Lethes, whoſe water if any man taſte thereof, he forgetteth any thing done or paſt before. In this were the Thracians ſo dull of Memorie, that they could not count aboue the number of foure. Now that Memorie is prayſed in ſome, and Obliuiouſneſſe diſprayſed in others, that there want no teſtimonies therein: what may be ſpoken of thoſe, that then were counted the famous Clearkes, & the renowmedſt Orators in all the world, which did not onely ſtay in their Orations, but alſo were quite beſide their matters: as Demoſthenes, and Cicero, two noble Orators, vpon whom depended the ſtate of

Orbilius. *Meſſala.* *Caluiſius.* *Atticus.* *Bamba.* *Thracians.* *Demoſthenes.*

Athens

Athens and Rome, such imperfection was in them notwithstanding, that Demosthenes was so dismayed at the presence of Philip King of Macedonia, and Cicero so astonied at the presence of the Senatours, that both tongue & countenance fayled these noble Clearkes. Likewise Theophrastus that graue Philosopher, and successor vnto Aristotle, many times was put to silence in the middest of his Oration, before the people of Athens. So was Heraclitus Seuerus dombe before the Emperour. Herodes Atticus was before M. Antonius quite out of countenance; so that the presence of Princes, the dignitie of Places, the maiestie of States, abate and change the worthinesse of the person. Some againe challenge vnto themselues, which altogether they are as voyde of as Hipparchion, who when he would haue contended with Ruffinus, had not a word to speake, insomuch that a prouerbe grew by him, applyed vnto him that is more talkatiue then wise, Hipparchion is dumbe. Some againe with Cassius Seuerus, which though all his Bookes were burned by Senatours, sayd, that hee carryed all his Learning in Minde and Memorie, which could not be taken away, vnlesse his life likewise should be taken away: For my Learning (sayd hee) is in my Minde, and not printed in Bookes. The greatest excellencie that can be in man, is Memorie; and the next thing that approcheth immortalitie, is Memorie; and so nigh, that if a man could but remember the end of the thinges, he should neuer taste death, but he should liue for euer.

Heraclitus.

Hipparchion Ruffinus.

Cassius Seuerus.

Of the pilgrimages of Princes, and miserie of mortalitie.

THere is no Beast vpon the earth, no Fowle in the ayre, no Fish in the sea, that seeketh his owne decay, but man: as by experience wee see all thinges to haue a care of their owne liues. The Lion when he feeleth himselfe sicke, he neuer ceaseth vntill he feedeth vpon an Ape, whereby he may recouer former health. The Goates of Creete feeding on high vpon the Mountaines, when any of them

Lion.

The Goates of Creete.

them is shotte through with an Arrow (as the people of that Countrey are most excellent Archers) they seeke Dictamum an Hearbe, and as soone as they eate any thing of the same, the Arrow falleth downe, and the wound waxeth hole incontinent. *Frogges of Ægypt.* There are certaine kinds of Frogges in Ægypt, about the flood of Nilus, that haue this perceiueraunce, that when by chaunce they happen to come where a Fish called Varus is, (which is a great murtherer & a spoyler of Frogs) they vse to beare in their mouthes ouerthwart, a long Reed, which groweth about the banckes of Nilus, so when this Fish doth gape, thinking to feed vpon the Frogge, the Reed is so long, by no meanes can he swallow vp the Frogge, and so they saue their liues. If the Goates of Creete, If the Frogs of Ægypt haue this vnderstanding, to auoyde their enemies, how much more ought man to be circumspect of his life, which hath I say, millions of enimies neither seene nor knowne? We read in the first Booke of Ælian, that the rude *Swine.* Swine, if at any time by chaunce, they eate of that Hearbe called Hioscíamus, which draweth by and by the vaines so togither, that scant they can stirre, yet they striue for remedie sake to goe vnder the water, where they feede vpon young Crabbes, to recouer health. In the same Booke yee may *A Sea Snaile.* read of a Sea Snayle which from the water doth come vnto land to breed, and after she hath egged, she diggeth the earth and hideth her Egges, and returneth vnto the Sea againe, and there continueth xl. dayes; and after xl. dayes, she commeth vnto the selfe same place where she hid her Egges, and perceiuing that they are readie to come out of the shell, shee openeth the shell, and taketh her young ones with her vnto the Sea. And thus haue they care and charge, not onely of their owne states and liues, but also of others, and by some shew of sense, they amende that which is most dangerous and hurtfull. *Mise.* For the silly and simple Mise haue this kind of foreknowledge, that when any house waxeth old & ruinous, they forsake their old dwelling and creeping holes, they flee and seeke refuge in an other place. *Antes.* The little Antes haue foresightes, that when penurie and want of reliefe draweth neere,

neere, they ware so painefull and laborious, toyling and trauailing in gathering together victualles as may serue them during the time of famine. If these small creeping wormes, seely and simple beastes prouide for themselues, what shall wee say of man, the King and ruler ouer all beastes, who hath not onely a body to prouide for, but also a soule to saue? More happie are these wormes and beastes in their kind, then a number of Princes are; For that they by nature onely are taught to auoyde theyr foes: wee, neither by nature, neyther by God the cause of all goodnesse, can loue our friendes. Therefore verie well it is said of the wise man, that eyther not to bee borne, or else beeing borne, streight to die, is the happiest state that can chaunce vnto Man. For liuing in this vale of miserie, wee see the Pilgrimages and trauell of life to be such, that better farre it were be a poore quiet man, then a busie proude Prince. And sith death is the last line of life, aswell appoynted for Princes as for poore men, who in reading the liues of Emperours, Kinges and Princes, the Nobles of the world, seeth not their vnhappie States, which comming vnto the worlde naked, & departing from the same naked, yet like proud Pilgrimes, are busie one to destroy another, not contented with Countries and Kingdomes, goe from one place vnto another, from one countrie vnto another like Pilgrimes, to bee acquaynted with miserie, & to seeke death. Alexander the great Conquerour, taking his voyage from his Kingdome of Macedonia vnto India, to destroy all the worlde, hee was in the Citie of Babylon, preuented by Antipater and Iola his Taster and Kinsman, with Poyson, and there he died. Philopomen a great Emperour sometime in Greece, being in prison in Messena, taken in the wars, was so cruelly handled, that he besought Dinocrates which then was Prince of that Countrie, and conqueror ouer him, one draught of poyson: thus he that could not be content to be Emperor and ruler of Greece, was moued to seeke death in a strange Countrie amongst his foes. Ladislaus King of Apulia endeuouring to subdue the Florentines, and seeking to bee King ouer the Florentines, lost the King-

Alexander.

Philopomen.

Ladislaus.

dome of Apulia. For by them was he at length poysoned, and so bereft of his owne Kingdome & life. With this vnhappie kind of death were many Princes preuented: no lesse threatned are these Princes of their owne houshold friendes, then of forraine foes: no lesse do their children, their wiues, brethren, & kinsmen, studie to destroy thē, sometime for the kingdomes sake, sometime for hatred hidden; and most often prouoked of these, to spoyle them; as it is written, that Claudius Cæsar an Emperour of Rome, was poisoned of his owne wife Agrippina. Antiochus King of Siria was poysoned of his Queene Laodice, for that he was in loue with Berenices king Ptholomeus sister. Constantine the Emperour, the sonne of Heraclius, being but one yeare a ruler of his Empire, was poysoned by his mother in law named Martina. The very cause of the Emperour Conradus death; which was Frederiks sonne, was the Empire and rule of Rome: For Manfredus his successour made the Phisitions for money to poyson him, that then he being the successour of the Empire, might beare rule. O vnhappy state of Princes, whose liues are desired of friend and foe. How sore was L. Vectius set on of Cæsar, to betray Pompeius the great, which for the loue and zeale that Pompeius had in Rome, Cæsar began to malice Lucullus, Curio, Cato, and Cicero, for their priuate loue towarde Pompeius. No lesse daunger it is to be in fauour with princes sometime, then perilous to bee Princes. Wee reade of a Queene named Rosimunda, the Daughter of King Cunimunda of Gepida after that she poisoned Albonius King of Longobardes her first husband, shee married a Prince of Rauenna, named Helinges, which likewise she thought to poyson, but being warned in the middest of his draught, hee caused his wife to drinke the rest: which drinke, was the cause of both their deaths. How many noble Princes in the middest of their Pilgrimages died that death: as Diocleſian the Emperour of Rome, Lotarius King of Fraunce, Carolus the eight of that name, with diuers others, as Hannibal Prince of Carthage, Aristobulus King of Iuda, and Lucullus Emperor of Rome. Princes and Noble men doe some time poyson themselues, least

Antiochus.

Constantinus

Conradus.

L. Vectius.

Rosimunda.

Carolus.

Hannibal.

Aristobulus.

least they should bee enforced of their foes to doe what they would; as Themistocles being banished from his countrie Athens, when he did deserue well life and honor, being in seruice with Artaxerxes King of Persia, poysoned himselfe with the blood of a Bull, in presence of all the Persians, least he should be compelled to fight in warres against Greece his Countrey. Euen so Aratus Prince of Sicionia, perceiuing Philip the younger, should banish and exile him out of his Countrey, was enforced to drinke his owne death, out of his owne hand. Euen after this sort, after long administration of the common wealth, after great honour had, and after Princely dignities possessed, with worthie renowme, and fame receiued, did noble Socrates, learned Anaxagoras, worthie Seneca, and famous Demosthenes poyson themselues. Thus their pilgrimages were ended, and their liues finished, their honour and dignitie, their fame, and renowne did purchase them death. Happie then are those, whom the world knoweth not, who desire not to be acquainted with the world, but quiet and contented do trauaile their Pilgrimage. Had not Iugurtha thirsted for the Kingdome of Numidia, he had not slaine his two brethren Adherbales and Hiempsales, which were partakers of the crowne, for the which, vengeance fell vpon him; he had not come vnto cruell Marius hand to bee subdued, neither had he dyed in prison. Had not King Syphax thirsted after the Empire of Rome, he had neuer bene taken captiue and prisoner with Tyberius, where hee at length out of his Kingdome dyed in prison. Henrie ỹ third was of his owne sonne, named Henrie, againe put in prison, where he dyed. Aristonicus for all his businesse and great doinges, was vanquished by the Consull Aquilius, and put in prison, where likewise he died. In prison diuers Princes ended life in forraine countries. Diuers kindes of deathes, sundrie plagues happen vpon Princes, more then vpon any men els, as orderly I meane to proue by their Pilgrimages and liues. Some by fire, as the Emperour Phalaris of Agrigentin, who was burned with all his Children, and his Wife in the brasen Bull, which Perillus made for

Themistocles

Aratus.

Iugurtha.

Syphax.

Henricus.

Aristonicus.

Phalaris.

Perillus.

Perillus. for others, and when Perillus first assayed this new inuented worke before all others, and after him the Emperour himselfe was put therein. By fire was the Emperour Valentine burned of the Gothes: by fire was that famous Greeke Alcibiades destroied in Phrigia, burned in bed with his woman *Alcibiades.* Tymandra, after he had ruled Athens, and all Greece a long while, this was his ende. Sardanapalus that great King, and last Prince of Assiria, fearing to fall into the handes of Arbactus, and detesting to die by his enemies, made a solempne fire, where after his lewde lyfe, wantoning in lust, and following his desire, he burned himselfe: it was the ende of that renowmed man Hercules which conquered Monsters, subdued Serpentes, Lyons, Dragons, and wilde beastes, to die by wearing of Nessus shert the Centaure, which burned him aliue. To speake of Prince Boges, the deare friende sometime of King Zerxes, which when hee knew that hee could not escape the hande of Cimon, & the power of Athens, he made a great fire, where he caused his Wife and Concubins, his Children and Family to be burned, and then his Gold, Siluer, and Treasure, and last of all burned him selfe. Empedocles, Catullus, Luctatius, Asdrubal, and Portia died this death. I may not be tedious in reciting too many names, but to shewe and to write some, that did take a part of sundrie plagues, and diuers deathes. So desirous were men alwaies to become Princes, so ambitious of honour, so greedie of wealth, that hauing the name of a King, they thought to auoide and escape that, which alwayes wayteth hard at the heeles of Princes, I meane death. Were not Princes hanged of their owne subiectes, which is the vilest and most ignominious death that can bee? Achæus King of Lidia, for that *Achæus.* he troubled his subiectes with newe Taskes and Subsidies, was hanged of his owne Subiectes ouer the Riuer Pactolus. Bomilchar, a Prince of Libia, being suspected of his *Bomilchar. Iusti. lib. 2.* owne country-men the Carthaginians, that he had conspired with Agathocles, vnto the annoyaunce of the subiectes, was hanged in the Citie of Carthage, in the middest of the Market. *Policrates.* Policrates who was supposed to be the happiest

Prince

Prince, that euer reigned in Samos, who neuer sastained any losse by Fortune, at length was by Oroetes the Persian, King Darius generall, hanged in open sight of Samos. Herodotus doth affirme, that Leonides that famous King of Sparta, that long ruled the Lacedemonians with great fame & renowne, was by Zerxes King of Persia, after his head was smitten off, commaunded notwithstanding to be hanged. Trogus doth write of Hanno, a Prince of Carthage, which flourished in the time of King Philippe, father to Alexander the great, which for his prosperous successe, fortune, and lucke, that he hadde in all his attemptes, waxed to be such a Tyraunt that his owne people first bounde him with Coardes, whipt him with roddes, pluckt out his eyes, brake his legges, cutte off his handes: and at last to recompence his tyrannie, they hanged him vp in Carthage. These were no meane men, that thus were hanged in their owne Countrey, of their owne people: But honour which is alwaies ambitious, doeth bring this to passe euery where. These Princes were in the middest of Life, arrested by Death, and by diuers kindes of death. Some as you haue heard with poison, some with fire, some with hanging haue ended their Pilgrimages: some againe were deuoured of their owne Horses, as Diomedes King of Thracia was foode himselfe vnto those beastes, which before he fedde with mennes bodies. The King of Eubæa for his tyrannie in Boetia, was giuen by Hercules to be eaten of his owne Horses. Licinius the Emperour, at what time he had appointed his daughter Herina, should bee giuen to his Horses to be eaten, he himselfe ministring her as foode vnto them, was torne in peeces. It happened that Neocles the sonne of that noble Greeke Themistocles, was by a Horse likewise deuoured. This plague was not straung vnto Princes, for they were alwaies subiect vnto all kinde of deathes. After that famous Prince Metius Captaine of the Libians, had broken with the Romaines promise of truce and amitie, hee was afterward (as Liui doth witnesse) taken and drawne of fower great horses aliue, at the commaundement of Tullus Hostilius being then King of Rome. King The-

Leonides.

Hanno.

Diomedes.

Licinius.

Neocles.

Metius.

Hippolitus. seus ſ[o]nne Hippolitus, beeing then falſly of his Mother in lawe Queene Phædra accuſed, flying to auoyde the furie and rage of his Father at the requeſt of the Queene, was tayne in peeces of wild Hoyſes. But let vs paſſe further, and then wee ſhall reade, that ſome againe, euen as the aforeſaide Princes were deuoured of Hoyſes, were of Serpents ſtunge vnto death, as Laocoon that woythie Troyan, was in open ſight, of two Serpentes deſtroyed: yea, that famous and warlike woman Cleopatra Queene of Ægypt, after her Louer and friend Marcus Antonius was conuicted by Auguſtus Cæſar the Emperour, ſhe had rather to bee ouercome with Serpentes, then ſubdued by Cæſar. With this death was Opheltes Lycurgus ſonne, King of Menea vanquiſhed. Againe, ſome of wilde Boyes, and raging Lions periſhed, as Anceus King of Samos, and Paphages King of Ambraeia, periſhed in the like miſerie: the one by a Boye, the other by a Lyon. Some by Dogges, as Linus Apollos ſonne. Plinie in his ſeuenth booke, maketh mention of a Queene in Bythynia, named Coſinges, King Nicomedes Wife, whom her owne Dogges ſlue, and tare in peeces. Euripides that learned Greeke, comming in the night time, from Archelaus King of Macedonia, with whom he had bene at ſupper was by an ill willer of his mette, named Promerus, which ſet his Dogs to mangle him vnto death. Euen ſo were Heraclitus and Diogenes (both Philoſophers) by dogs likewiſe killed. I may not forgette ſo great a Prince as Baſilius the Emperour of Macedon, which in Hunting amongeſt his Loyde and Nobles, yea, amongſt thouſandes of his Commons, he onely meeting a Hart in the chaſe, was prickt in the legge, and ſo dyed. As foy Seleucus King of Siria, Sonne vnto Antiochus, ſurnamed the God, and Bela King of Pannonia, they were both throwne by theyr Hoyſes, and ſo dyed. If theſe miſchaunces happen vnto Princes in the middeſt of theyr gloyy and ſtate, what is it then but miſerie of moytalitie, and pilgrimages of Princes, ſith nothing expelleth fate, noy can auoyd death. Some ſo wearie of life, some ſo feareſull of death, that they threw them ſelues into waters to be

Laocoon.

Cleopatra.

Opheltes.

Linus.

Coſinges.

Euripides.

Baſilius.

Seleucus.

Bela.

drowned: others, for all their diligent feare, watching for death, were most shamefully notwithstanding, by death preuented. Fredericke the Emperour, marching towardes Ierusalem, after that he had taken Cities and Townes in Armenia; in passing through a little Riuer, he was drowned. *Fredericke.* Decius that noble and stout King, enforced to take his flight from the Gothes, (with whom he then was in warres) was drowned in the Marsh ground. *Decius.* Marcus Marcellus, after that he had been a Consull in Rome three times, before the third warres betwixt the Romanes and the Carthaginians, was likewise by a shipwracke, cast away. *Marcellus.* How many noble Princes were drowned with Pharao King of Ægipt in the Red sea, we read in the sacred Scriptures. How many againe, that Seas and Waters spoyled from life, we read of, which altered the names of the Seas and Waters, when they were drowned, with their owne names. As by Ægeus King of Athens death, the Sea Ægeum was called. *Ægeus.* By Tirrhenus death King of Lidia, the Sea was called Tirrhen: And so King Tyberinus, altered the Riuer named Ælbula by his death, to be the riuer of Tiber. *Tirrhenus.* *Tyberinus.* Againe, the Sea Hellespont, by a woman named Helle. The Sea Hesperides, by the Maydes called Hesperides: So by Icarus and Myrtilus, the Sea of Icarus, & the Sea Myrton were spoken. *Icarus.* *Myrtilus.* Too many were by Waters spoyled, as we see dayly by experience. As for hunger, diuers Princes againe died: yea, compelled to eate their owne flesh; as Erisicthon and Neocles a Tyraunt of Scicioma, which for his cruell tirannie vnto Athens, tasted of the same feast him selfe. *Erisicthon.* It is written in Curtius, that Queene Sysigambis King Darius mother dyed of hunger. *Sisigambis.* Who so readeth Chronicles, shall finde diuers mischaunces happen vnto Princes, from time to time, for that they be enuied at. For Vlixes ȳ Greeke, least any offspring of Hector should rise in Phrigia, to reuenge the fall of Troy, and his Countrey, cast Hectors sonne Astianax ouer ȳ walles aliue. Euen as sometime Lycurgus King of Thracia, was of his owne Subiectes, throwne headlong into the Sea, for that he first mingled Water with Wine. How many famous and

noble

noble Princes were stoned, and by stones died; as valiaunt
Pyrrhus. Pirrhus King of the Epirotes, being in Warres with Antigonus, was slaine by an olde woman with a Tile stone, at
Pyrander. Argos: Pyrander at that time the Athenians warred against Eumolpus, for that hee feared Famine, hiding the Wheate from his Souldiers, was therefore of them, stoned to death. Euen so was Cinna the Romane, at the Warres betwixt the Frenchmen and Rome, for the like thing, stoned vnto death.
Cebrion. Stout Cebrion, King Priamus sonne, was slaine by a
Cignus. Stone of Patroclus, at the siedge of Troy: So was Cignus of Achilles, at the same time. O vnsteadfast Fortune, that little Stones should end so many famous liues of Princes. O vnprudent Princes, that know not how nigh alwayes ye are vnto death. How many did God punish and plague with sodaine death, for their offences & misryuing: as Mythridates
Mithridates King of Pontus, Nicanor the sonne of Parmenio King of
Nicanor. Macedonia, (as Curtius in his 5. Booke doth write) died sodainely. Sertorius was slaine sodainely at a Banquet by
Sertorius. Vpenna. The Emperour Heliogabalus was killed vpon
Heliogabalus his Stoole at his easement, and throwne into Tiber. Carbo
Carbo. a noble Romane, after that sort, while he was easing himselfe vpon his Stoole, was commanded to be murthered by Pompeius. That renowmed and famous Conquerour Iulius Cæ-
Cæsar. sar, was in the middest of the Citie of Rome, where he was Emperour; yea, in the Senate house murthered and mangled of Brutus and Cassius. Diuers Consuls in Rome, died
Gurges. this death: as Fabius Maximus, Gurges the Senatour, and
Manlius. Manlius Torquatus, euen at his supper died presently. Thus some with Thunder-bolts did God likewise punish;
Capaneus. as Prince Capaneus, slaine at the Warres of Thebes. Tul-
Tullus lus Hostilius King of Rome, was with a Thunder-bolt, for
Hostilius. his insolencie & pride, slaine. Zoroastres King of the Bactrians, (the first inuenter of Magique) was likewise by that kind of death ouertaken. Pride in Princes was the onely cause of their falles, insomuch that the Poets faine, that the great, monstrous, and huge Giant named Enceladus, for his proud enterprise against Iupiter, was throwen with a Thunderbolt,

verbolt, vnto the bottome of Ætna, a fiery and flaming Mountaine. The vncertaine state of Princes, the flatetrie before, and the enuy behinde, is seene and tried by their death. Who liueth so short a time as a Prince? Who dieth so straunge a death as a Prince? Who liueth in care? Who dieth liuing, but a Prince? Was not Sergius Galba, and Commodus the Sonne of Marcus, surnamed Anbilius, two Emperours of Rome, the one, by Otho strangled in the Marketplace of Rome; the other, poysoned by Martia his owne Concubine, after he ruled Rome xiii. yeares? Was not (I say) Lentulus, being taken in conspiracie with that wicked Cateline, slaine & mangled at ỹ commandement of Cicero, who then was Consull at Rome? Likewise Cethegus, Gabinius, Ceparius, and Stabilius, for that they rebelled with Catelin, were appointed by the Senatours to bee strangled in prison. Nothing so vncertaine as the state of Princes, nothing more deceiptfull then Princes againe, as well proued by histories: For Minoes King of Creete trauelling after Dedalus vnto Sicilia, was there of his great frend King Cocalus, as he supposed, slaine through deceipt: euen so was Alebas chiefe gouernour of Larissa, a citie in Thessalie, murthered of his owne Souldiors. The desire that men beare vnto honour and dignitie, is commonly accompanied with death, as Spu. Cassius, and Spu. Melius for the greedines vnto the Empire of Rome, were both worthily beheaded. God hath shewed iust vengeance vpon Princes for their iniquitie, with plagues and Pestilences, which spoiled the Emperor Constantine, and the Empresse his wife Zoæ, and by this were Marcus Antonius, Alphonsus, and Domitius iustly & worthily punished. God hath woonderfully punished the pride of Princes, euen with shamefull and horrible death, that Lice and Vermine consumed their bodyes aliue: As Maximilian the Emperour, Arnulphus, Honorificus King of the Vandoles, and Herode King of Iewrie, were eaten vp aliue with vermine and wormes. Plinie and Plutarche, saie that proude Silla, which sore plagued Rome and Italie, had all his flesh conuerted vnto Lice, and so died. Herodotus doeth likewise report

Galba.
Commodus.
Lentulus.
Minoes.
Alebas.
Spu. Melius.
Constantine.
Alphonsus.
Arnulphus.
Honorificus.
Silla.

of one Pheretrina a Queene of Barcæans, that of this filthie and horrible death died. God gaue them ouer in the middest of their pleasure, euen eatyng and drinkyng, as Septimus and Valentianus, two famous Emperours died of surfet, for want of digestion. Archesilaus died presently with one draught of wine. What is the life of Princes: but an vncertaine Pilgrimage, which scant seeth his daies fully by nature graunted, as we see how, and after what sort they dye daily euery where. There was great difference betweene the Pilgrimage of Vlisses & his fellowes, which Circes the Witch did chaunge vnto diuers kindes of beastes, for that they knew not what Pilgrimage meant, and Vlisses himselfe kept his naturall shape and frame. And for that in his Pilgrimage hee was wise, and painfull in his life, hee did learne of Æolus Phisick, of Circes Magicke, of Calipso Astronomie, and that vnder coulour of fables. That pilgrimage is onely appointed vnto man, to know himselfe, and to serue his God:

Pitha. diuers learned Philosophers, as Pithagoras, Democritus, Anaxagoras trauelled from Greece vnto Ægypt, vnto Persia, vnto Caldea, and to diuers other countries for knowledge sake. Anacharsis from colde Scythia, made his voyage to Athens for learning. Appolonius from Rome went ouer Caucasus vnto India, vnto Assiria, to know more Philosophie.

Apollo.

Yea, women are famous for their Pilgrimage therein, as

Saba. Saba came from Æthiope, the farthest part of the worlde, to heare Salamons witte, and to learne wisedome. Cornelia

Cornelia. from Rome being a noble woman, went vnto Palæstina to heare saint Hierome teach Christians. The Pilgrimage that Solon made for Athens, that Licurgus made for the Lacedemonians, that Architas made for Tarentum are commended.

Pittacus. The trauell that Pittacus tooke for the people of Mytilæna, that Cleobulus tooke for the Rhodians, that Bias and Thales tooke for the people of Ionia are praised. We are borne not for our selues, but for our countrey and friendes, for them

Plato. wee ought to trauaile. For this cause became Plato, from a famous Orator in Athens, to bee a renowmed souldiour at the besiegyng of Corinth, and Tenagra: For this cause went,

Socrates

Socrates Platoes maister to Amphipolis, and Potidæa two great Cities in Delos, to fight for his Countrey. Philosophers were not alwayes occupied with Bookes, but when time serued, they were seene in armes, as Architas was sixe times generall amongest the Tarentines. Tyrtæus elected graund Capitaine amongst the Lacedemonians, Xenophon whom Thucidides highly aduanceth, one of the chiefe Souldiours of King Cirus. What caused the Philosopher Zeno to resist the princely power of King Antigonus? What mooued Bias to withstand the force of King Aliates? In fine, what made Phocion, Aristides, Themistocles and others, to become souldiours, to stand in armes against their enemies? the loue of Athens. The pilgrimage of this our life is nothing els, but a continuall trauell, vntill we come to our last iourney, which is death: then is the ende of all pilgrimage, and iust account to be made for the same. *Socrates.* *Architas.* *Tyrtæus.* *Xenophon.*

Of Dissimulation and Craft, of Subtiltie and Deceipt.

THat Cinike Philosopher Diogenes, making himselfe ignorant sometime in that, which hee knew best; was woont in banquets and feastes, to say, if any man had demanded what kinde of meate there were; I cannot name it, but I can eate it: and so would passe to answer any thing truly with dissimulations. So likewise Sigismond the Emperour would saie, that hee that could not dissemble, could not rule. At what time Galba a Citizen of Rome, had bidden a gentleman named Mecænas vnto Supper, perceiuyng the gentleman to bee in loue with his Wife, faigned himself a sleepe, for that Mecænas might shew some part of his will, and loue in the meane season: while his wife and Mecænas were in talke, and he himselfe dissemblingly slept, came one of his seruants, to take some thinges away from the table supposing his maister had beene a sleepe: vnto whom his maister saide, well you varlet, though I see not Mecænas, yet I see you, I sleepe vnto him, and not vnto you. The like *Diogines.* *Galba.* *Mecanas.*

Demosthen. Archias. dissimulation was betweene Demosthenes and Archias, at what time he fled Athens, for feare of Antipaters displeasure, and went vnto the Ile Calauria, where in ỳ Temple of Neptune he hid himselfe vntill Archias came, and promised him what honour and dignitie he should haue, if hee could come vnto Antipater, and with faire wordes he dissembled with Demosthenes, that he came for the purpose from the King vnto him: Demosthenes perceiuing his dissimulations, and craftie meanes, answered plainely, to moue him vnto anger, and said: Thou of all men couldest neuer play vpon the Stages, playing thy part then, where trueth is oftentimes opened, and now at this time, thou canst not be an Orator to perswade me: whereat Archias waxed angrie, and threatned to hale him out of the Temple; vnto whom Demosthenes answered: Now perforce thy dissimulation is chaunced vnto trueth. I might hereon stay, to note the great dissimulations betweene Metellus and Scipio, which was so great, that Metellus faigned that Rome was happie, that Scipio was borne therein, and yet was his mortall enimie all the daies of his life. In like case Fredericke an Emperor sometime of Rome, at what time the Senators would goe sit about the state of the Citie, would say; Before you goe into the Senate house, cast away from you two thinges that you carrie with you: and being demaunded of the Senators what two thinges were they, hee saide, Simulations, and Dissimulations. In this, Philippe of Macedon did differ much from his Sonne Alexander, insomuch that Alexander would consent to nothing, but to magnanimitie and trueth, and his father to all kind of falshood, as was seene by subduing of the Sarunsians, and the Cities of Thracia; who vnder coulour of peace, commaunded his Souldiers to bring vnder their Cloakes, euery one a Coard, that at what time King Philip made silence to speake, the enemies being attentiue to heare, hee reached foorth his right hand, for a watchword to his Souldiers, sodainely to bind with their Coards their enimies, and to bring them captiue to Macedonia. The like craft vsed Alcibiades amongst the Agrigentines,

Metellus dissimulatiõ

Alexander.

Philip.

Alcibiades.

faigning

faigning that he had to speake for the common profite, as well of Athens, as of Agrigentum; calling them into place, as though he would open some thing necessarie vnto them; had the Greekes ready in the meane time, to take the Citie, and to possesse their substaunce by this craft. Such craft vsed Thrasillus, to take the Citie Byzantium: Such deceipt vsed Zopirus, to ouercome Babylon: Such did Tarquinius the sonne of Sextus Tarquinius practise against the Gabians, who when he perceiued, that his father might by no meanes subdue them, he imitated Zopirus craft, making the enimies to beleiue that he was ill handled, and cruelly vsed of his father, and that he knew well how to deceiue his father, and to betray him vnto them,; they being ready to beleiue Tarquinius, made him chiefe of their companie: hee straight sent to his father messengers, to signifie vnto him, that hee might doe his pleasure with his enimies. The old Tarquinius vnderstanding the craft and subtiltie of his sonne, brought the Messenger vnto a faire Garden, mistrusting (like a wise Prince) the matter, gaue this subtile warning vnto his sonnes Embassadour. Walking vp and downe the Garden with diuers noble men, he with his Staffe beat the chiefe Flowers of the Garden, saying vnto the Messenger: Fare well, tell my sonne what I doe, and bid him doe accordingly: Thus young Tarquinius perceiuing his fathers minde, slue the best of his enimies, oppressed the chiefe men, and betrayed the Citie vnto his father. By this meanes and like craft, Conon the Athenian, deceiued the Persians in Ciprus. The subtiltie that Pysistratus vsed to beguile the people of Megæra, and Hannibal in Italie when he subdued Tarentum, are to like effect, insomuch that Hannibal was wont to say, When the Romanes had againe woon Tarentum; *Eadem arte qua prius cepimus, Tarentum amisimus*: For by craft Hannibal vanquished the Tarentines; and by craft, did the Romanes win the same againe. Antigonus deceiued the Citizens of Corinth, vnder ỹ colour of marriage betwixt his sonne Demetrius, and Alexanders wife, who then was a widow, and a Queene in Corinth: for in the middest of triumphes, and preparations

Tarquinius.

Conon.

Antigonus.

to the marriage, Antigonus by deceite tooke the Castle, commanded his Souldiours in armes, and proclaimed him selfe king in Corinth. In the same booke of Poliænus, the like historie is writen of Lysander of Sparta, and Nearchus of Crete, the one promising to the inhabitants of Miletum, his aide and helpe, in defending their liberties: the people giuing credite vnto a Kinges promise, trusted to haue Lisander their speciall friende, they founde him their mortall foe, for he deceiued them thereby, and tooke the Citie of Miletum vnto himselfe. The other sailing vnto the hauen of Telmessus to renue frendship with Antipatridas, who then gouerned the Citie of Telmessus, vnder the coulour of friendship, hee had his men of armes readie on the Sea, to destroy his friend, and to take the citie vnto himselfe. This deceipt was not onely seene in wars, where much falshood and periurie is practised, but in all things men vse craft, according to the prouerbe, There is craft in daubing. To speake of Theodectes craft towarde his maister Aristotle, to spoile him priuilie of his glorie: to speake of Sertorius deceipte, in winning authoritie among the common people: to describe the meanes that Dionisius vsed to get money amongst the Siracusans: or how Pythius deceiued Cannius in his bargaine of Fish: or how Darius became king of Persia by neighing of a Mare: & a million more of such deceites and crafts; I will that the reader read Poliænus, where he shall haue enough of falshood. But because craft is vsed diuersly, I will somewhat touch those that vsed craft, in altering them selues into forme and shape of Women, some for filthy lust, some for vertues sake, some for vice. What kind of dissimulation was in Sardanapalus King of Siria, to forsake the Empire, to forgoe his Kingdome, to become from a Prince, like a Woman to spin and carde with his Concubines; and so from the shape of a Man, to dissemble himselfe to be a Woman: What kind of dissimulation did that renowmed and mightie Hercules, euen the offspring of the Gods, & sonne vnto Iupiter, vse after that he tamed Monsters, slue Giants, ouercame Dragons, Lions, wild Beastes; and yet to translate him from a Champion

Lisander.

Sardanapal.

Hercules.

and

and a Conqueroun, in a womans apparell, formed himselfe a Woman, with such cautell and craftie dissimulation, that hee serued Omphale Queene of Lidia like a Woman, in the apparell of a Woman at the Wheele, at the Cardes, at Omphales commaundement: What kind of craft vsed Clodius, (to bring his purpose to passe) with Pompeia, Cæsars wife, likewise dissembling himselfe to be a Woman, as Cicero taunteth him in an Epistle that he writeth vnto Lentulus, where hee sayth that Clodius dissembled with the Nimph *Bona dea*, as he was wont to vse the three Sisters: Thus Clodius would at all times goe vnto Pompeia, in the apparel of a woman, to vse such feates, that made Cæsar to diuorse his wife Pompeia. Dissimulations, cautels, crafts, as they are most euill to practise wicked thinges, so are they of the contrarie, most necessarie to doe good: For example, Euclides vsed the like craft as before, but to better purpose: where they practised this feate to feede lust, to pleasure affection, hee vsed it to see Socrates, to read Philosophie, & to learne Wisedome. For there was a Law betweene Athens and them of Megaris, for the great hatred that the one bare vnto the other, that whosoeuer came from Athens vnto Megaris, should die; and whosoeuer would goe from Megaris vnto Athens should likewise die. This death feared not Euclides so much from his purpose, but the loue that he bare vnto Socrates, vnto Philosophie, and vnto Wisedome, so emboldned him, that he would in the night trauaile from Megaris vnto Athens, in the apparell of a woman, least he should be knowen, and returne before day, from Athens vnto Megaris againe. This dissimulation and craft of Euclides was farre better, and more to be commended, then the doinges of the fore renowmed Princes. Better is Semiramis Queene of Babilon thought of, in that she perceiuing her young sonne Ninus, to be too tender to gouerne the stoute Babilonians and Assirians; and knowing the nature of the people to be impatient of a Womans gouernement, became in apparell like a man, and ruled the Kingdome, vntill her sonne came vnto ripe age. More praise ought Pelagia haue a woman of

Clodius.

Euclides.

Semiramis.
Iust. lib. 1.

Pelagia.

Antioch,

Antioch, though she faigned her selfe to be a Man, and dissembled with the world in that case; yet this was to auoyde pleasure and lust, and to liue chast and solitarie, without the companie of Men. For this cause is the Greeke virgine Marina, and Euphrosina a Mayde of Alexandria, worthily preferred before Cleocritus and Clisthenes, for that they went in the apparell of men, to liue in the Wildernesse, to auoyde lust and sensualitie: the others went in the apparell of women, to beguile women. Cælius doth report, that certaine women, as Mantinia, Lasthenia, Axiothea, and Phliasia, would come in their apparell like men, to heare Plato read Philosophie in schoole. The cause of their dissimulations, was vertue and honest life: the cause of the others craftes and dissimbling feates, was vice and ill life: So that dissimulation, is both good and bad. For wee read, at what time the launcing Ladder of Greece, had determined to fetch home againe faire Heline Menelaus wife, from Troy, where she was rauished by Paris King Priamus sonne, that then Achilles (the stoutest, and worthiest of all the Greekes) while yet he slept in the Tent of Chiron, his mother Thetis (whom the Poets faigne to be a Goddesse) sodainely tooke him from Chirons house, and changed his apparell like a woman, and appoynted where he should hide himselfe with the daughters of King Lycomedes; where he got one of them with childe of Pyrrhus, who was Deidamias sonne, and commaunded him to betray him to no man; for shee knew that her sonne Achilles should die in Troy, if he would goe thyther. There Achilles was a long while, at the commaundement of his mother Thetis, vntill the Oracle was giuen, that the Citie of Troy should neuer be destroyed without the helpe of Achilles. Vlisses being most subtile and craftie, taking vpon him to seeke out Achilles, tooke a little Coffer full of fine wares meete for women, and a strong Bow and Arrowes: thus whē Vlisses came vnto King Lycomedes daughters, though he knew Achilles to be there, yet because he was in the apparell of a woman, hee knew him not; and therefore shewed his fine Ware vnto the Kinges Daughters, hauing a stronge

Marina. *Euphrosina.* *Clisthenes.* *Phliasia.* *Chiron.* *Thetis.* *Achilles.* *Vlisses.* *Dissimulatiō*

Bow

Bow bent by him: while Deidamia and the reſt of her ſiſters, viewed the gliſtering ware of Vliſſes, Achilles ſtept by, and tooke Vliſſes Bow in hand, and drew it; whereby Vliſſes ſeeing him draw ſo ſtrong a Bow, ſtraight perceiued that heer was Achilles. And thus one craft beguileth an other: one deceipt deceiueth another, and one diſſimbling man, findeth out an other. For by this meanes of craftie Vliſſes, was the diſſimulation of Achilles knowen. I might haue iuſt occaſion heere, to ſpeake of thoſe that were much giuen vnto ſoft clothing, gay apparell, and delicate fare; as Ariſtotle the Prince of Philoſophers, delighted to goe braue in gorgious apparell, with Chaines and Rinnges; and had herein great felicity. Demoſthenes and Hortenſius, two famous and noble Orators; the one of Athens, the other of Rome; went ſo trim and fine in their clothes, with ſuch neat and wanton geſture, that L. Torquatus would often call Hortenſius, Dioniſis ſonne, for that ſhe had great pleaſure in dauncing, & geſtures of bodyes. But I will omit ſuch, and ſpeake of diſſembling perſons, who thinking to hurt others, deſtroyed themſelues; as that ſtrong Golias contempning all Iſrael in force and ſtrength, Dauid a ſilly man, ouercame him. Hammon was hanged vpon that Gallowes, that hee prepared for Mardocheus: euen ſo Abſalon going about to deſtroy his father King Dauid, was hanged by the hayres of his head, by Gods appoyntment.

Ariſtotle.

Hortenſius.

Of Famine.

CICERO in his firſt Booke of Tuſculanes Queſtions, doth note the ſaying of Socrates; that Hunger was the beſt ſauce for Meate, and Thirſte the beſt occaſion to Drinke. Wherfore King Dioniſius the tyraunt, hearing much report of ỹ Lacedemonians fare, and ſpecially of their Pottage, which was called Ius nigrum, (the blacke Pottage) bought a Cooke of the Countrey for his ſeruant, to dyet him in the ordinarie fare of the Lacede-

monians, which after much paine taken of the Cooke in making these foresayd Pottage, was had, hee brought a messe thereof vnto the King, who sore longed for it: but as soone as he tasted of it, he powred it againe out of his mouth, very angry with the Cooke, saying: Is this the famous fare, and princely Pottage that the Lacedemonians so much brag off? my Dogge should not (said Dionisius) eate this: the Cooke perceiuing the gluttonie, and excesse fare of the King, sayd: O Dionisius, whensoeuer thou eate of this Pottage, thou must bring fit sauce for this meate, which is, a Lacedemonians stomacke; for the Princes of Sparta haue more pleasure in this kind of fare, then euer King Midas had in his golden Banquets. What maketh any meate sweete? hunger. Or what causeth man to feed pleasantly? hunger. What causeth any drinke pleasant? thirst. For at what time Darius was enforced of meere thirst, to drinke of a Lake all defiled with stinking Carkales of dead Souldiers, being then in warres, and compelled then to take his flight, he sayd (after his draught) that hee neuer dranke sweeter drinke in his life. Though this King was a proud Prince ouer the Persians, and had all kind of Wines at commandement, yet his excesse and aboundance then, his want and penurie now; his small stomacke then, and his thirstie stomacke now, was the onely cause of this noble drinke, which he so much commended, and preferred before all the Wine that euer hee dranke before. Euen so reported King Artaxerxes (in his Warres, when his victuals, and all were spoyled by the enimies) of a few dry Figges, and of a peece of a Barley loafe, vpon which hee fed so hungerly, that he spake after this sort: O good Lord, of how great a pleasure haue I been all this while ignorant? Lisimachus likewise being in Warres in Thracia, against Domitianus the Emperour, where hee, and all his Souldiers, were kept so long without drinke, vntill hee was so thirstie, that hee was inforced, with all his hoste, to yeelde as captiues to the Emperour Domitianus; and now being in captiuitie, hauing a draught of drinke of the Emperour, he sayd: O God, that I should make my selfe from a King, to bee a Captiue:

Darius.

Ciceronis lib. 5. Tusc.

Artaxerxes. Brusonius. lib. 2. Cap. 41

Lisimachus.

Captiue: frō a noble Prince of Greece, to be a bondslaue vnto the Romans, for one draught of drinke! See what hunger and thirst is: how it hath made Kinges to yeelde, Princes to be vanquished: Yea, it hath made King Ptholomie in his owne Kingdome and Countrie the Kingdome of Ægypt, to commend a peece of Bread, which was giuen him in a poore Cottage; and to say, that hee neuer eat better meate, nor more comfortable cheare in all his life, then that peece of Bread was. It was the very order of that noble Emperour Iulius Cæsar, in all his Warres, more with Famine, then with Sword, to vanquish his enimies. For this famous Warriour would often say, that euen as the Phisition would vse his Pacients, so would he vse his enimies. The rule of the Phisition is, to make his Pacient fast, to recouer his health. The order of Cæsar was, to keepe the Enimie from victuall, to make them yeeld. Great is the force of Famine; as by Histories we read, that when King Cambises marched towards the Æthiopians, hee endured great scarcenesse of Victuals; such penurie, and want of foode was among the Souldiers, that they agreed with themselues to kill the tenth throughout all the host, to asswadge hunger; insomuch that it continued so long, that Cambises the King, was in great feare, least the lotte should at length happen vpon him, and so to be eaten of his Souldiers. Saguntus a Citie in Spaine, sometime (as Eutropius doth witnesse) in great amitie with the Romanes, was besieged of the Carthaginians so long, that all the Citie was brought vnto such famine, that the Lordes and ỹ Captaines of the Citie, made a great Fire in the Market place, and there brought all their wealth & substaunce, and threw it into the Fire; and after made their Wiues, and then their Children to be burned: and last of all, the chiefe Lords and Captaines, ended their liues in flaming Fire, least they should come into the Enimies hand: So great was that Famine, that it was before prognosticated by a woman brought to bed, whose child as soone as he was borne, entred vnto his mothers wombe againe. The like calamitie happened in Caligurium, a Citie where Quintilian was borne; which be-

Ptholomie.

Iulius Cæsar.

Cambyses.

Saguntus.

ing likewise long besedged of Cn. Pompeius, to bring them in subiection, and to keepe promise with the Emperour Sertorius, they lacked victuall, and waxed so hungry after, that all kind of Beastes being slaine, they were enforced to eate their owne Wiues and Children. It was seene in Ierusalem, when that it was destroyed by Vespasian the Emperour of Rome, and the Romane Souldiers, how that the mothers were compelled to eate their owne children, for very hunger: for their small and tender bones, were left as a shew of their miserie. Plinie in his eight Booke of Naturall histories, sayth: That when Hannibal laide siedge vnto the Citie Casilinum, the Romane Souldiers were in such hunger, that one Mouse was solde for two hundred peeces of Siluer; and hee that sold the Mouse, dyed himselfe for hunger. The Athenians likewise were brought vnto such hunger by Silla, which afterward was Dictator in Rome, that one bushell of Wheate was sold amongst the Souldiers for a thousande Drachmas: the common Souldiers being poore, for want of money one way, and sore plagued with hunger another way, were compelled to eate the greene Grasse of the fieldes, about the Citie of Athens, and to gather the Mosse off the walles of the Citie, and eate it. This Citie of Athens was often times brought vnto that miserie, as by King Demetrius, King Philip, and his sonne Alexander the great. So much was Famine feared amongst the auncient Greekes, that they vsed in the time of abundance, to scourge Famine with Rods, out of their houses, saying: *Foras famen intro diuitias*, Away Penurie, come in Plentie. We read in Q. Curtius, that Alexander was driuen by hunger, to eate his Camels, Elephants, and other huge Beastes that caryed ỹ traynes for the Wars. Such hunger and famine did happen among the Lacedemonians, that the Citizens of Sparta were so hungrie, that they eate the very Serpents that were dead a long while: which multitude of Serpents, which before were drowned, did presage this great calamitie to come, of whom the people of Sparta, though they were dead a long time, yet most hungerly tedde themselues, and mittigated the rage of famine.

Vespasian.

Cap. 57.

Athens.

Alexander.

Doda King of Siria besieged a great famous Citie in Iewric, called Iora; where the miserable mothers were of meere hunger, enforced to feed of the bowels of their owne children. *Doda.* Not much vnlike was that horrible and cruell Famine in the countrey of Apulea, where the Souldiers being driuen of the French men, then their enimies in warres, were compelled to take the Skinnes from their Bucklardes, and to warme and boyle the hard Hornes, and to eate them. To entreate of the wonderfull calamities, miseries, and plagues, that happened through hunger, the charge thereof were too much; too many authorities are manifest in this behalfe. Antonius, whom Augustus Cæsar could neuer vanquish with force of armes, was driuen to yeeld in Etruria, in a Citie called Perusia, by hunger & famine. *Perusia.* Wherefore that noble Athenian Nicias, alwayes thought the easiest way, the speediest cause of yeelding vnto the enimies, was Famine: which he shewed at Melos, a Citie of Thessalie, whereby he made the Citizens to yeelde, by Hunger. O raging force of Famine! O terrible miserie of man, which compelleth the Parentes to eate the Children, the Children to kill their Parentes! what Beast was spared euer, when this happened? The people named Hymmi, through hunger were constrained to eate their owne *Hymmi.* Dogges; as the Macedonians sometime fedde themselues with Camels, Elephants, Horses, and such like. What Herbe was vnsought? what Roote was not found, to feede this cruell monster? Sabellicus doth witnesse, of Dearth that chaunced in his time, that in some partes of the Countrie of Flaminia, and about the fieldes called Piceni, the common people did liue by Grasse and Herbes, and by such like, that proceeded from the earth. *The fieldes of Piceni.* Thus was the World euer plagued with Famine, as with that monster that spoyleth and deuoureth it selfe: as wee read of diuers that did eate their owne Armes and flesh. Againe, in the sacred Scripture, diuers examples we haue of the like, sent from God, to plague man. But euen as Hunger one way, is most excellent, if meate may be had; so Hunger an other, is most terrible, if the same fayle.

Stratonicus. Therefore Stratonicus neuer went to bed without a cuppe of drinke by him; not for that he thirsted when he went vnto bed, but least he should thirst in the bed, and so be compelled to doe some iniurie with one or other, for that hee wanted drinke. *Alphonsus.* So did Alphonsus King of Arragon, when hee saw the poore Countrie man greedily feeding on Grapes, he sayd, for that he could not be hungry: O would the Gods had framed mee to be such a one as this is. So that Hunger is good vnto those that want the same. *Gnefactus.* For Gnefactus King of Ægypt, hauing his men of armes in the desarts of Arabia, wanting victuals, waxed so hungry, that the poore fare and simple cheare that he got amongst the Country men, was so acceptable vnto him, that he set vp a Table for a monument of the same, in the Temple of Iupiter in Thebes. Of diuers Famines we read in Scripture; that Abraham fledde from the land of Canaan vnto Ægypt: and Isaac driuen by Famine, vnto Abimelech King of the Palestines: and all the sonnes of Iacob, were enforced to go to King Pharao; where their owne brother Ioseph ruled as chiefe Officer. Famine is appointed for a iust scourge to sinne, as appeareth by Dauid, who for causing the people to be numbred, had leaue to choose either Plague, Famine, or Warres: which are the instruments to punish offendours.

Of Warinesse.

WEe leaue Apollo in Delphos, and Iupiter in Boetia, with their wise Answeres & Oracles: we will not speake of Socrates, Solon, and thousands such, as were counted and knowen wise and discreete amongst the Greekes and Gentiles: wee will onely entreate of those worldly and naturall Wise men, which by their prudent pollicie, and warie practises, haue greatly aduanced their fame, as well in discoursing, and vanquishing their enemies, as also by inuenting such sleights & snares, for the obtayning of the same, as their wittes thereby were worthily commended.

As

As Hannibal, perceiuing the courage and ſtrength of the Romanes, vſed this wittie feate: Hee gathered a great number of Serpents, and put them in huge Veſſelles, and made them to be brought vnto the fielde amongſt his Souldiers, commaunding the Captaines and chiefe Officers, to throw the ſame into the face of the Enimies: who beeing thereby aſtonied, forſooke and fledde the fielde, as men bereft of wits, ſpoyled of ſenſe, and almoſt in diſpaire of themſelues, thinking Deuils, and not Men, to be the Souldiers of Hannibal. *Hannibals ſleightes.*

Of the like wiſedome was King Cirus, who being in his Tentes, and readie to pitch fielde the next day with the Meſſagetes, commaunded his Souldiers to be in a readineſſe, that night to flee their Tentes, leauing behind their victuals and ſubſtance, that the Enimies being buſie about the ſpoyle, and giuen vp to banqueating, and carouſing of Wine, he with all his Armie, might vnwares returne, and (finding the Meſſagets more greedy of ỹ ſpoyle, then readie for their enimies) deſtroy & kill them: as it came to paſſe. So that in Warres, (ſayeth Saluſt) Witte doth as much good as Strength: Pollicie is better accepted, then Power: and (as Virgil ſayeth) ſo that Victorie be gotten, men waigh not whether it be through courage, or through pollicie. For Sertorius that worthy Emperour and Captaine of Rome, was wont by Lyes and Letters, by Dreames and outward Religion, by all meanes poſſible, faigning and inuenting thouſand wayes, to ſtirre his Souldiers to courage. The inuention of Witte is much, and ſo diuers, that too much it were to repeate. How Sicionius deceiued Xerxes with all his Souldiers, through pollicie. How Pyſiſtratus mooued the Athenians, to reuenge his falſe wronges vpon the chiefe Officers of Athens. How Darius after Cambiſes death, became King of Perſia, by meanes of a Horſe, and ſuch like. But letting paſſe infinite numbers of ſuch, & to declare what Nature wrought in ſilly and ſimple Beaſtes, in flying Foules, and in the very Fiſhes ſwimming in the water. The Lion by Nature is taught, being very ſicke, to finde out an Ape, which by outward ſportes & paſtime, doth heale his great feauer & griefe.

Cirus craft.

Sicyonius.

Pyſiſtratus.

Darius.

The Lion.

The

The Elephãt The huge Elephant is so subtile when he is like to die, that he will seeke by all meanes the Cameleon, which he so esteemeth, that his sicknes forsaketh him straight. The Panther knoweth by nature his readie salue for this sore, for feelyng himselfe not well, hee straight seeketh out the doung of man, and by the sent thereof, he healeth himselfe. The striken Hart feeding on high Mountaines, hath that consideration, at what time he is shot through with any Dart or Arrow, by feeding of an Hearbe called Dictamum, his blood stancheth, and his woundes are healed. And the Beare is so craftie, that by the same Nature he is taught, being sicke, to licke and eate vp litle Antes for his appoynted Phisicke. Euen so flying Fowles do know their appoynted salue, for their sores, by Nature taught. The Rauen, the Ducke, the Swallowe swift: yea, the sillie Mise doe before-hand presage their ruinous state by Nature, and know well the decay of any House, Barne, or place where they be, and will change hospitalitie before the time, if necessitie happen vpon them. The litle Antes are full of toyle and trauell, to gather in the Sommer, to serue them in the Winter. Of these, with diuers others, Plinie in his 8. Booke, Chapter 27. and Aristotle in his Booke *De natura animalium*, do make mention. We read in Ælianus diuers worthy Historyes of the like; but specially of the Cranes of Sicilia, which when they be about to take their flights from Sicilia, to flie ouer Mount Caucasus, they are so craftie & subtile by Nature, that they beare in their mouthes certaine Stones, to stoppe their cry & noyse (which Cranes most commonly vse in flight) least by hearing of their voyce and cry, the Eagles of Caucasus should destroy them. The Goates of Creete, when they be shot through with Dartes and Arrowes, are of themselues, mooued to feed on a certaine Hearbe, which straight stencheth the blood, healeth the wound, and expelleth out the venime of the wound. There is such craft & subtiltie in a litle Frogge of Nilus, that when the huge and monstrous Trout commeth toward him, to destroy him, the Frogge by and by out of hand, beareth a long Reede ouerthwart his mouth, and so marcheth forwarde to-

The Rauen.
The Ducke.
The Doue.
The Swallow

The Cranes of Sicilia.

ward

ward this great Champion, that by no meane he can destroy him, for that the Reed is longer then his mouth can swallow the same; and so the litle Frogge escapeth the terrour of this great Beast. What a sleight hath a Fish called Polipos, which being desirous to feed on any Fish, he goeth and hideth himselfe vnder some Shrubbe, or Rocke, or any other place, whereby hee seemeth to be, as though hee were a Tile or a Stone, vntill the Fish come to that place; then hee leapeth vpon him, and killeth him. So that there is no Beast, no Fowle, no Fish, but hath as it were a certaine priuiledge by Nature, to defende himselfe, and to foyle his foe; and that craftily, by Nature taught. There is againe a kind of knowledge in Beastes to know their friendes, and to loue them: and to feare their enimies, and to auoyde them. As the Serpentes in Terinthia, the Scorpions in Arcadia, and the Snakes of Siria, which Plinie affirmeth, that they will not hurt their countrie men and knowne friendes, though they finde them fast asleepe: as diuers and sundry times, Histories make mention thereof. Strange therefore is the worke of Nature, which mightily displayeth her selfe in all liuing creatures: and for the proofe thereof, I will note one Historie written of Quintilian in his 14. Booke of Histories: that in Achaia there was a Citie named Patra, in the which a certaine young man bought a litle Dragon; which with great care and diligence, he nourished, vntill it waxed bigge, lying in his Chamber in the night time, and playing all the day time: At length, the Magistrates of the Citie fearing, that some hurt should be done by this Dragon, considering the fierce & cruell nature of them, did let him to goe vnto the Wilderneſſe, where diuers other Dragons were: And there being a long time, this young man that brought vp this Dragon, with diuers of his fellowes passing by, where this Dragon was, certaine Theeues assayled them, and he by his voyce was knowen of this Dragon; which, assoone as it heard him, came out of the Woodes; and seeing him, with diuers of his fellowes like to be murthered, flew vnto the very faces of the Theeues, and so strongly fought with them, that some

the Dragon flue, some sore hurt, and some constrayned to flie, saued him and his fellowes, in recompence of his former courtesie. Surely I iudge it a better benefite bestowed vpon such a Dragon, then vpon some vngratefull persons that be in the world.

Of Reuengement.

THe best way to reuenge anie iniurie offered, is to suffer quietly the same, and to shewe vertue toward vice, goodnesse toward euil, honestie toward scurrilitie: which is the onely poyson vnto the enimie, as for an example. Laertius doth manifest the same by comparisons of thinges: who is hee that seeth his enimies fieldes greene, his pastures well grassed, his house furnished, and all thinges in comely order, but hee is grieued therewith? How much more (said hee) when the enuious seeth his foe adorned with all vertues, compassed with all patience, yea, prospering in all goodnesse, is he therewith molested? And in that place of his first Booke, he reciteth a worthy and a notable example, of due Reuengement by Diogines the Cinicke Philosopher, who by chaunce came where diuers young men were at banquet, making merrie, his head being bald, by reason of age, hee was so flouted and scoft of most part of the companie, that with stripes and strokes, they threw him out of the house: the poore old Philosopher reuenged his wrong in this wise: Hee tooke a peece of white Chalke, & wrote the names of al those that so vsed him, vpon his Cloake, and so opened his Cloake, that all men might read their names, & know how wickedly they had vsed him, and what scoffes and floutes he had suffered of those persons, whose names were to read vpon his Cloake; and so brought them in such blame with all men, that they wished in hart that they neuer had seene Diogenes, that made all the world so to see their follie, that afterward they were noted for rediculous persons, not worthy of honest company: and so were they excluded from the good men, banished from euill men, and quite forsaken of all honest and vertuous men.

Agesilaus

Ageſilaus King of the Lacedemonians, when he had heard of certaine Foes of his, that alwayes ſpake ill of his perſon, and of his ſtate, hee after this ſort reuenged him: Hee choſe and elected them, chiefe Captaines ouer his men of armes, and committed all the charge of his Hoaſt vnto his Enimies, whereby he made his Foes to become his Friendes: yea, his Seruants & Slaues, to do what he would commaund them. *Ageſilaus.* And ſo Demoſthenes did, when he was prouoked, and iniuriouſly handled of him, that was in a banquet diſpoſed to fall out, and fight with him: No (ſayd Demoſthenes) I will neuer take that in hand, wherein hee that getteth the victorie, muſt beare the ſhame. O worthy ſentence, and moſt aptly applyed vnto a wiſe man. Wee reade in Bruſonius of Dion of Alexandria, who with ſilence reuenged more his foes, then *Dion.* with wordes: for being prouoked vnto anger by a villaine, and abiect which followed him through the ſtreete chiding and threatning him, he anſwered not one worde, but bad him good night, when he came vnto the verie doore of Dion: which when the enimie ſaw, he would not be moued vnto anger, to do him hurt, whereby he might doe the like vnto him againe, hee went vnto the next tree and hanged him ſelfe. Thus did Socrates, being blamed of his friende for his ſilence, in that he was iniuriouſly handled of his foe, he anſwered and ſaide, *Socrates.* that his enimies coulde not damage him, ſith he was not that man, that the wordes did import him to bee: and being ſtriken and ſpurned by the ſame man, Socrates was counſelled to call the ſame vnto the law before the Iudges, vnto the which hee *Socrates.* anſwered: which of you if an Aſſe ſtrike him, will call that Aſſe before any Iudges, ſith he is no better that thus vſeth mee: For by this, am I knowne to be Socrates, and hee knowen to be an Aſſe. The greateſt reuengement vnto a foole, is to let euery man know his follie: and the greateſt hurt vnto a Wiſe man, is to reuenge follie; for it was all the reuengement of Socrates, when any man ſpake ill of him, to ſay thus; Hee neuer was taught to ſpeake well. So courteous was that Fabius Maximus, that when hee had heard that one of his chiefe Souldiours was about to betray him vnto his

enimies, he called the partie before him, not making him priuie what he knew of him, but demaunding of Marsius what he wanted, and willing him to aske any thing, he should haue it, and so made him chiefe Captaine of the Armie: by this meanes he became most true vnto Fabius, being before most false. This was farre from such reuengements, as Alexander the great vsed, who after he had subdued diuers Kingdomes and countries, hee went vnto the Temple of Ammon, to knowe by the Oracles of Iupiter, whether yet any were aliue that slue his father King Philip, whereby hee might shew more tyrannie, and practise greater murther. This was farre from M. Brutus rage, who was not content to vsurpe Cæsar, yea to kill him in the Senate house: but also when power failed, when souldiours decaied, and he was almost vanquished, made his prayers vnto Iupiter, and vnto the hoaste of heauen, to plague Cæsar & his posterities. This I say, was far from Liuius Salinator, who being warned of Fabius Maximus, not to reuenge malice vpon Hasdrubal, before he knew the state of the matter, the power of the fielde, and the ende of the victorie, where it should happen: yet he more rash to reuenge, then wise in suffering, saide that either out of hand he would kill, or be killed. And in this place I will recite three or foure historyes fit for this purpose. Phobius wife fell in loue with Antheus a noble Gentleman of Halicarnassus, being left in pledge with Phobius, chiefe ruler then of Milesia, vsing all meanes possible to allure Antheus to requite her loue. But hee partly for feare, and partly for loue of Phobius her Husband, would in no wise consent to any filthy desire. Cleobœa Phobius wife, tooke the same in so euill part, that she began mortally to hate him, inuenting what way best she might reuenge his cruell discurtesie, in refusing her loue. She fained on a time, that she had quite forgotten her olde loue towardes him, & thanked Antheus very much for the loue, & great zeale that he bare vnto her Husband Phobius, in not consenting to her follie then, when she was in loue with him. Thus talking with him, Cleobœa brought her old louer Antheus ouer a Well, where for that purpose onely, she threw a tame Partridge,

Alexander.

Brutus.

Antheus.

Cleobœa.

tridge, desiring him to ayde her to haue her Partridge out of the Well: the young Gentleman misdoubting her in nothing, as one willing to pleasure his friende and olde louer, went downe into the Well to haue the Partridge out; but shee reuenged her old loue, and requited his seruice then, after this sort: Shee threw a great Stone after him, and there killed him; and straight for sorrow, calling to minde the old amitie, & hidden loue betweene them, hanged herself. This reuengement vsed that noble and famous Lacedemonian, who had his owne wife in such admiration, of impatient loue, that hee was as much hated of her, as she of him was honoured & esteemed. For she loued onely King Acrotatus sonne so deare, that her Husband Cleonimus vnderstanding the same, went to Epire to King Pirrhus, perswading him earnestly to come to Peloponesus, and to moue Warres against King Acrotatus, whereby he might reuenge the spight done of his wife, in killing him whom shee loued best: a greater reuengement (as he thought) vnto her, to spoyle him whom she loued better then her selfe, then to reuenge it vpon her owne person. Valerius Torquatus, for that he might not haue Tuscus daughter in mariage, moued warres out of hand, & reuenged the same with blood. For what cause did Progne King Pandions daughter of Athens, kill her owne sonne Itis, & gaue him to be eaten vnto his father, & her husband, King Tereus of Thrace? for nothing but to reuenge her sister Phylomela, whom her husband deflowred. Why did Nero (that cruell Emperour) kill Seneca his Maister, and teacher in all his youth? for nothing but to reuenge old stripes, which he receiued at his maister, being a Boy. For what purpose did Cateline, Silla, Damasippus, Marius, & other, make quarrels to plague Rome, to punish all Italie, to destroy the Countrey? for nothing, but for that they could not abide one to be aboue an other. Darius after that he had taken the Citie of Babylon, he reuenged his olde malice after this sort (as Herodot. in his thirde Booke affirmeth:) Hee made three thousand of the best within the Citie to be hanged. Attila King of Pannonia, slue aleuen thousand Virgines at the besiedging of Colonia. So diuers

Cleonimus.

Valerius Torquatus.

Progne.

Nero.

Darius.

Attila.

were reuengementes amongst men, so cruell; yea, so foolish, that Zerxes and Cyrus, two great Kinges of Persia, when the water of Hellespont molested Zerxes, and troubled his Souldiers, hee forthwith commaunded that the sea Hellespont should haue three hundred stripes: and willed three hundred paire of Fetters to be throwne into Hellespont, to binde the Sea. Euen so did Cyrus, for that the riuer Gindes did drowne one of Cyrus best Geldinges, he made his Souldiers to deuide the Riuer into a hundred & foure-score small partes, to reuenge Gindes rage toward Cyrus; thinking that by breaking of the great rage of so great a streame, hee well and worthily requited the iniuries of Gindes. These are cruel reuengers, too many are of these, in so much that Women reuenge thier malice after this sort. As, Tomyris Queene of Scythia, to reuenge her sonne Margapites death, slue King Cyrus, and two hundred thousandes of his Souldiers: too great a slaughter for one mans death; and not yet satisfied, vntill shee bathed Cyrus head in a great vessell full of blood. This Beronice, Pollia, & diuers cruell Women beside, could doe: the one is done with anger and sinne; the other, is done with vertue, and aduisement. For Princes must vse aduisement in reuenging, and must vse wisedome in sufferance. For as Fredericke the Emperour was often wont to say, Princes that reuenge hastely, and specially wrongfully, are like faire Markes for good Archers to shoote at. High Towers, and lofty Buyldings, are sooner fiered with lightnings, then low Houses, & small Cottages. For Tiberius Cæsar Emperour of Rome, being in the Senate house, to punish those euilles, and to reuenge those harmes, that were by some of the Citie threatned toward his estate: God forbid (sayd he) that Tiberius should haue so much idle time, to heare euill spoken; much lesse to reuenge euill done. Antigonus King of Macedonia, besiedging a Castle in Greece, wherein a number of bolde Greekes vsed for their pastime and sport, to scoffe this King, knowing the situation of the Castle to be in such a place, that might not be subdued: they therefore laughing him to scorne, as well for his enterprise therein, as also for his slender per-

Zerxes. Herodotus. lib. 7.

Tomyris.

Peronice Pollia.

Tiberius.

Antigonus.

son,

ſon, and crooked noſe; which King Antigonus perceiuing, ſaid: He would reuenge all their doungs, with ſufferance; and hoped thereby to moleſt the enimies double. Diuers Heathen Princes were acquainted with this reuengement; as Liſander, Ageſilaus, and others. For vnto God onely belongeth vengeance. I will not ſpeake heere of ſuch reuenging of Princes, of Countries, of Frindes that all men know. But of rare reuengement, which Philoſophie taught vnto Socrates, toward Xantippe, who being at ſupper, hauing a ſtrange gheſt named Enthidemus, his wife Xantippe began to take her husband vp with taunting and oppꝛobꝛious woꝛds; which becauſe he would not anſwere, & be mooued by her chidings, ſhe ouerthꝛew the Table, with all the Meate & the Cuppes: which when Enthidemus ſaw, he was amazed at the raging of Xantippe, beholding Socrates in ẏ face, to ſee how he thought of the matter; but Socrates vnderſtanding that his gheſt did maruaile at his wife, ſayd: Haue not you ſometime at home a Hen, that wil after long clocking, with a ſodaine flight, thꝛow downe your Cups with her wing's. Where with Enthidemus was fully ſatiſfied with the wiſe anſwere of Socrates, in reuenging ſo great a fault. Phocion a learned man of Athens, was wont to ſay, that he had rather ſuffer iniurie wꝛongfully, then to reuenge iniurie ſometime rightfully. This man Phocion (by whom Athens long flouriſhed) at what time he was put to death moſt wꝛongfully of the Athenians; euen a litle beforꝛe hee ſhould die, being demaunded whether hee would cõmand any thing vnto his ſonne, ſtanding there by, to ſee his fathers end; ſpake vnto his ſonne after this text: My ſonne, (ſayd he) this I charge & require thee; and moꝛeouer beſeech, that thou will neuer reuenge ẏ wꝛongfull death of thy father Phocion vpon the Athenians. Solon a noble learned Athenian, was wont to reuenge his wꝛonges with theſe woꝛdes. If the Fiſherman ſuffer the ſalt water of the ſea, to ſpꝛinkle vpon his face, and vpon his clothes, to wette him foꝛ to take Fiſh, how much moꝛe ought Solon ſuffer to ſpeake, to winne them to be frindes. Surely theſe thꝛee Philoſophers, deſerue moꝛe pꝛaiſe and commendation (I meane Socrates, Phocion, and

Socrates.

Phocion.

Solon.

and Solon, for the reuenging of the euill with goodneſſe and vertue,) then euer Alexander the great, or Iulius Cæſar, or Theſeus, which reuenged euill with euill. Wherefore Chilon the Lacedemonian, being one of the Officers called Ephori, in the Citie of Sparta, his brother demaunding why he might not be likewiſe one of the fiue Ephori, as well as his brother; ſaid vnto his brother: Becauſe I can ſuffer wrong, and thou canſt not. Therfore Princes ought not to do wrong, nor yet reuenge wrong with wrong; but with patience, ſufferaunce; and goodneſſe, and doing good for euill. For they ſhall make foes to become friendes, euill men to become good, by preuenting euill with lenitie and gentleues. It behoueth not a Wiſe man to reuenge iniuries; neither doth it become a Prince to requite euill with the like, but ouercome rather the euill with good. Therefore was it truely ſpoken of the Wiſe man, *Sapit qui ſuſtinet*. Hee that can ſuffer, is very wiſe.

Of Theft, and Sacriledge.

After that greedy deſire vnto Wealth, had poſſeſt a place in mans heart; and after that the world was altred from a wealth in common, vnto a priuate wealth, euery man went about with ſtudie & induſtrie, to augment his owne, with the ſpoyle of others. For this cauſe Princes began one to ſuppreſſe an other, to ſpoyle and deſtroy either others Dominion, mouing firſt Noble men to imitate them in ſtealing and taking away perforce, others wealth: and though it be not an apt *Epitheton* for Princes to be called theeues, and ſpoylers, yet truely by Princes it began, by Nobles imitated, and by all the world at length practiſed, that ſome became Pyrats vpon the Seas, ſome Sacriledgers of Temples, and ſome graunde Theeues of Countries and Kingdomes. For after the Deluge of Noah, there was neither Theeft nor Sacraledge knowne almoſt 300. yeares, vntill Ninus the third King of the Aſsirians, who firſt began to play the theefe

Ninus.

in Asia, Dionisius King of Sicilia, and Tyrannt of all the worlde, the greatest robber that euer raigned vpon earth; being not satisfied with spoyle and theft vpon Landes and Seas, also became a sacrileger in the Temples of the Gods, which he so neglected, that after he robbed the Temple of Iupiter in Olimpia, hee passed forth vnto Locris, to spoyle the Temple of Proserpina; and from thence vnto Epidaurus, to steale the Golden beard of Æsculapius. The tyrannt King would not suffice himselfe, vntill worthily he had merited the name of a Theefe, a Pyrate, and a Sacrileger. Zerxes spared not (amongst others wicked spoyles) to sende foure thousand of his Souldiers to Delphos, to rob the Temple of Apollo. Spartacus a great Prince, & a maintainer of theeues, gathered a whole armie of Fugitiue persons, Vagabondes, Theeues, and Robbers, and marched toward Rome, with warres either to conquer Rome, or to be conquered by Rome: but there was hee, and all his Roges vanquished by Pu. Crassus. The Citie of Rome was often in perill by Theeues and Robbers, as by Silla, Catelin, and Marius, famous spoylers of Italie. And as Cercion did robbe and spoyle after the Countrey of Athens, so Tittigias in Arcadia, was renowmed for theft. I might in this place, speake of the robberie of the Emperour Nero, of the spoyle and waste of that beastly Emperour Heliogabalus, and of the sacrilege and theft of Caligula. These three Emperours stale alwayes, spoyled, and tooke from Rome, more then euer they gaue to Rome. Marcellinus writeth, that there was sometime a King of the Parthians, named Arsaces, which in the beginning of his raigne, was then named the Maister of Theeues, a teacher and a Schoolemaister vnto all robbers and spoylers: but after that he subdued Seleucus Alexandars successour, he became famous & renowmed in Marshall feates, and ciuill policie. Herodotus likewise doth report of one Amazis, a King of Egipt, who when at any time money wanted, he was wont to spoyle, waste, and take away all that euer he might, either by stealth, or force. Thus the names of Princes first were corrupted, that the Poets iudged well and worthily, Mercu-

Dionisius.

Zerxes.

Spartacus.

Nero.

Heliogabalus.

Caligula.

Arsaces.

Amazis.

rie to be the God of Theeues: And for the antiquitie of theft, it is thought that Prometheus Deucalions Father, (as Poets do faigne) by the ayde of Minerua, stole first fire from Phœbus; for the which fact, was punished in Mount Caucasus, after this sort: Hee was bound fast, by all the Gods, and an Eagle appoynted to eate vp his heart, and to hale his puddinges along, in furtheraunce and memorie of his theft. Hercules and Iason, two of the most famous Princes that euer Greece fostered, went vnto Cholcus, to steale the Golden Fleece. Theseus and Perithous went vnto the kingdome of Pluto, to steale Proserpina away. But I will speake of such Theft, for too many examples should be ready in that behalfe, if I might vse such scope of writing: but I will briefly passe ouer, and speake onely of auncient, and famous Theeues, which for that the number is infinite, I (omitting tediousnes) speake of few for a proofe of my matter. There was dwelling in a Rocke nigh Athens, a famous Theefe named Sciron, which was wont to throw headlong, straungers that were ghestes, ouer a Rocke vnto the Sea: and after that he had continued a long time in spoyling and murthering of men that passed by, in taking their goods and lyues away, he was in the same sort of Theseus, put to death on the rocks, vnto the Seas, as he was wont to do with others. Cacus, of whom Virgil maketh mention, the sonne of Vulcanus, was so craftie a Theefe, that hauing a Denne in Mount Auentine, he vsed to draw any thing backward by the tayle, vnto his Caue where he spoyled it, whether it were man or beast, there should he be brought, yea straight of Cacus to be destroyed; vntill he attempted to spoyle Hercules by stealth, which after long wrastling in his Denne, Hercules with his Clubbe slue him. The famous Theefe Sinius, vsed such feates and thefts about Corinth, that hee would binde any passer by, or straungers, vnto trees, and there would heaw them vnto small gobbets, for their money and substaunce. These three last renowmed Theeues, are much mentioned of writers: for euen as Capiton kept himselfe fiftie yeares in a Denne, as a common robber to steale and to spoyle; and so they consume their

Cacus.

Sinius.

time

time seuerally, and in sundry countries, as graund Theeues. The Argiues were men most noted, and infamous, for this fault, in so much that a Prouerbe grew of the Argiues, *Argiui fures:* (that is) Argiues are Theeues. With the Persians there were certaine Theeues called Cardaces, permitted without punishment, to steale & to rob. The old Germaines and auncient Egyptians, might sometime by law, and libertie of their Countrey, likewise steale. Lycurgus made Lawes in Sparta amongst the Lacedemonians, that hee which did steale, without reprehension, or being not taken with ỹ theft, should be free: and hee which could not artificially steale, and attempt Theft, being taken, should be punished; in so much that Brusonius in his second Booke, doth intreat of a young man that stole a young Fox; the owner thereof following after, demaunding whether the young man saw any where a litle Fox: hee denied, hiding the Fox vnder his cloake: but the Fox (a subtile beast) willing to shew himselfe vnto his Maister, did bite and scratch the young man so sore, that his puddinges gushed out of his side, who suffered himselfe so to die, by reason that hee would not manifest his theft: The young man then denying, answered, and sayd: I had rather die, then to be taken with theft. Wherefore Theophrastus a noble Philosopher, hauing the examining of a subtile Theefe, demaunded whether hee could blush or no: to the which the Theefe answered, that hee could not; for he needed not to blush, in a true matter: Therefore (sayth Theophrastus) thou art the liker to be a Theefe; for trueth alwayes beareth before a shamefast, and a blushfull countenaunce. Wherefore the wise Cato the Senior, was wont to say, that yong men that wared red, were better to be trusted, then those that would ware pale: for the one signifieth shamefastnes, and the other deceipt. For Pithias Aristotles daughter being demaunded, what colour was best in man or woman, she answered; that colour that shamefastnesse bringeth: which is a blushfull countenance. But to speake of Pirates, Sextus Pompeius the sonne of Pompeius the great, kept vnder him diuers and sundry Pirates, about the borders of Italie and

Brusonius.

Theophrastus.

Sicilia, to robbe and ſpoyle vpon the Seas, vnto his great infamie and reproch, being the ſoane of ſo famous a Romane, whom Rome a long time ſo eſteemed, that Cæſar ſcant might haue the like. To write of King Pirrhus, and Caius Verres, whom Cicero for his ſundry theftes and ſpoyle; and for diuers ſacriledges by Verres committed, compared vnto Dioniſius the aforeſayd tyrannt, it were but ſuperfluous. To ſpeake of infinite Pirates, and diuers Sacriledgers, it were to none effect, for that it is a common practiſe in all countries. Therefore, as Diogines the Philoſopher ſayd, when he ſaw a poore man led betweene the Magiſtrate, to the place of execution: Behold (ſayth he) a litle Theefe betweene a number of great Theeues. God graunt that it may not truely be ſpoken of diuers Magiſtrates in ſundry places.

Pirrhus.
Verres.

Of Luſt.

THe ſpoyle and ſlaughter of Luſt, did alwayes farre paſſe all other vices; it hath ſuppreſſed Caſtles & Countries, it hath vanquiſhed Kings and Keſars, ouerthrowne the pompe of Aſia, Affrica, and Europe; and almoſt depopulated the whole world. This vice of all vices, is to be abhorred and deteſted, for there is no vice but it is addicted of it ſelfe to apply thoſe, which it doth beſt fancie: as Pride chiefly hath her ſeate appointed in puiſſant Princes, and Noble men. Couetouſneſſe with Old men that be Magiſtrates, and Officers. Enuie, with men of Sciences, and Faculties. Vſurie, with Citizens. Symonie with Biſhops, and Prieſtes. Hypocriſie with Religious men. Deceipt with Marchants: but Luſt, common vnto all men, alwell to the Subiect, as to the Prince: to the learned, as to the ignorant: to the wiſe, as to the fooliſh. For Dauid, and his ſonne Salomon, vnto whom God gaue ſingularitie of Wiſedome, dexteritie of Witte to gouerne the Iſraelites, yet

Dauid.
Salomon.

the

the ſacred Scriptures do witnes of their horrible Luſt. Dauid luſted for Berſaba, and that ſo wickedly, that he appoynted a way to ſpoyle her Huſband Vrias. Salomon luſted ſo much, that he did forget his God, that did guide his ſteppes all the while he ruled iuſtly, and liued godly in Iſrael. Ariſtotle and Socrates in ſpight of their Philoſophie, and great knowledge, the one became a ſlaue to Hermia; the other a ſubiect vnto Aſpaſia. Samſon & Hercules for all their ſtrength and conqueſt of Giauntes and Monſters, the one yeelded his Club at Dianeiras foote; the other, committed his ſtrength vnto the beautie of Dalida. The renowmed and lugred Orators Demoſthenes and Hortenſius, the one from Athens came vnto Corinth, to compounde for a nights lodging with Lais; the other in Rome with niceneſſe, and wantonneſſe was iudged more ſubiect vnto Luſt, then Lord ouer himſelfe. If then wittie and wiſe men: if learned and diſcreet men, if eloquent and ſubtil men, if ſtrong and mighty Conquerours haue been ruled by Luſt, deceiued by Beautie, ouercome with Women, what ſhould I ſpeake of Heliogabalus, not well named Emperour, but worthily called the Beaſt of Rome? What ſhould I recite that monſter and tyraunt Nero? What ſhould I rehearſe that filthy and vile Emperour Caligula, the onely ſinke of ſinne, and ſhape of ſhame: not Emperours, but Monſters: not Princes, but Tyrants: not Men, but Beaſtes, which defiled their owne Siſters, kept open Stewes and Brothell houſes, maintained Whoores and Harlots, made Lawes at their Banquets euery man to his woman firſt, and then to his meate; and at the change of euery Diſh, euery man againe commaunded by Law, to goe to his Woman: and thus from Meate to Women, from Women to Meate, beaſtly and brutiſhly conſumed their epicuriall Luſt, wherein theſe Gorgons repoſed their chiefe felicitie. Certainely if Queene Semiramis of Babylon had been matched with Heliogabalus Emperour of Rome, it had been as meete a match (if time had ſerued) as one Beaſt ſhould be for another: for hee was not ſo filthy, but ſhee was as ſhameleſſe, not onely in procuring diuers to lie with her,

Ariſtotle. *Socrates.* *Samſon.* *Hercules.* *Demoſthenes* *Hortenſius.* *Heliogabalus* *Nero.* *Caligula.* *Semiramis.*

but in alluring her owne sonne Ninus to lust, and (as writers repoꝛt) being a beast, matched her selfe with a beast, a Hoꝛse.

Pasiphae. Had Pasiphae Queene of Creete been well matched, she had foꝛsaken King Minos, and come to the Emperour Caligula, where she might haue been as bold with others, as she was with Mynotaurus father. Had the Empꝛesse Messalina been woꝛthily (accoꝛding vnto her life) marryed, she had been moꝛe meete foꝛ Nero, then foꝛ Claudius; foꝛ his life & her life, did well agree together: foꝛ she past all the Courtesans of Corinth, all the Strumpets of Athens, and all the whoꝛes of Babylon; foꝛ shee was onely Mistris and Ruler of all the Stewes and Bꝛothell houses in Rome. What wickednesse pꝛoceedeth from Lust? What vngodly Incest is bꝛought to passe by Lust? What secret Uengeance commeth by Lust? Lust allured Queene Cleopatra to vse her bꝛother Ptholomeus as her husband. Lust deceiued King Cynare to lie with his daughter Mirrha. Lust bꝛought Macareus vnto his sister Canaces bedde. By Lust did Menephron defile his owne Mother. O wicked monster, O beastly rage, O fierce fiende thus to bewitch Wise men, to deceiue Learned men, to subdue Stꝛong men, and to ouercome all men! Lust stayeth the purpose of all men, hindereth and hurteth all kind of persons.

Antiochus. Lust stayed King Antiochus of Siria in Chalcidea a whole Winter, foꝛ one Mayde he fancied there. Lust stayed Han-

Hannibal. nibal in Capua a long season, to his great hurt. Lust stayed

Cæsar. Iulius Cæsar in Alexandria a long time, vnto his infamie.

Lust was the first cause of Warres betweene the Romanes

Romulus. and the Sabines: Foꝛ Romulus had scant built Rome, but he lusted to rauish the women, and to steale the Sabine Maydes vnto Rome; whereby Warre first began. The great Wars

Cambises. betweene King Cambises of Persia, and King Amasis of

Amasis. Egypt, wherein was a great slaughter and murther of men, grew of Lust vnto one Woman. The ten yeares betwixt the Thebans and the Phoceans, was foꝛ the Lust of one young man in Phoca toward a young woman in Thebes. The cruel

Æneas. conflictes betweene the Troyan Pꝛince Æneas, and stout

Turnus. Turnus, was Lust, that either of them bare vnto Lauinia

King

King Latinus Daughter. What blood, what tyrannie, was betweene the Egyptians and the Asirians, betweene Ptholomeo and Alexander; the one King of Egypt, the other King of Asiria? and all for one woman Cleopatra. Augustus the Emperour kept long Warres for Octauia his sister, which Anthonius through lust defiled, to the spoyle and murther of many Romanes, Had Ixiona King Priamus sister not lusted to goe with Thelamonius from Troy vnto Greece: had likewise Helene Menelaus wife, not lusted to come with Paris from Greece vnto Troy, the bloody Warres, and ten yeares siedge betweene the Greekes and the Troyans, had neuer been written of Homer. Had not Lust ruled the fiue Cities called Pentapolis, where Sodome and Gomer were, the earth had not swallowed them vp, to the destruction of all the people, sauing Lot & his Children. If Lust had not ruled al the world, the Deluge of Noah had not drowned the whole earth and all liuing creatures, sauing Noah, his Wife & his Children. Thus Lust, from time to time was the onely monster and scourge of the world. And in this our age, Lust is nothing diminished, but much increased: and though not to be plagued with Water (according vnto promise) yet to be punished with Fire most sure we bee; vnlesse we detest & abhor this vice. There is a Historie worthy to be noted of Princes in Iustine, that will not punish these offences. Pausanias a noble Gentleman of Macedonia, being a very faire young man, which Attalus for lust much abused; and not contented wickedly and vngodly to handle the young man so, brought him vnto a Banquet, where in his winking, Attalus would haue vsed him as before, making all men priuie how Pausanias was King Attalus Paramour as a Woman: thus the young man being ashamed, often complayned vnto Philip King of Macedonia; which Philip had maried then of late the sister of Attalus, and had diuorced & put away Olympias the Mother of Alexander the great, for some suspicion; Pausanias (I say) after many and diuers complaintes made vnto King Philip, hauing no redresse therof, but rather being flouted and scoft at Philips hand: Pausanias tooke it so greeuously,

Ptholomeo.
Alexander.
Augustus.
Anthonius.
Thelamonius.
Paris.
Attalus.

uously, that Attalus was so esteemed with the King, being the cause of his complaints, and he so neglected that was so minded, hee after this sort requited his shame and iniuries. At the marriage of Cleopatra King Philips daughter, and Alexander King of Epire, in great triumphes and pompes, King Philip in the middest of his ioyes, walking betweene his owne sonne Alexander the great (who then was but young) and Alexander King of Epire his sonne in law, being marryed then vnto his daughter Cleopatra, Pausanias thrust him vnto the heart, saying: Minister Iustice, and punish Lust. Thus died that mightie Prince, as well for the bearing Attalus fault, as also for his owne wickednesse; vsing the same sometime with a brother in law of his, naturall brother vnto his first wife Olimpias. Lust and intemperancie, do neuer escape without iust punishment, and due vengeance.

Ammon. Ammon the sonne of King Dauid, for that hee misused his
Absolon. owne sister Thamar, was afterward slaine. Absolon for that
Dauid. hee did lie with his fathers Concubine, dyed for it. Dauid was plagued for Vrias wife. The two Elders that would rauish Susanna, were put to death. This sinne, is the onely enimie of man. For all sinne (sayth sainct Paule) is without the body: but vncleanesse and Lust, sinneth against the body. Therefore to auoyde sight, oftentimes is to auoyd Lust. Had

Iudith.10. not Holopharnes seene the beautie of Iudith; yea, marked the comelinesse of her Slippers, he had not lost his head by it. Had not Herod seene Herodias daughter dauncing, hee had

Marke. not so rashly graunted her Iohn Baptists head. Had not Euah seene the beautie of the Aple, she had not eaten thereof. Wee

Gen.3. read in Genesis, that when the sonnes of men, viewed the beautie of women, many euils happened thereby. By sight

Regum.2. was Pharos wife mooued in lust toward Ioseph her seruant. By sight and beautie was Salomon allured, to commit Idolatrie with false Gods. By sight was Dina the daughter of Iacob rauished of Sichem. These euils proceed from sodaine sightes. Therefore doth the Prophet say: Turne away thine eyes, least they see vanities. The Philosopher likewise saith, that the first offer or motion is in the eye: from sight proceedeth

deth motion, from motion, election, from election consent, from consent sinne, from sinne death. Wherefore with the Poet I say, Resist the violence of the first assault, I meane the eyes; the euill that happened thereby, too long it were to write. Lust againe, hath no entraunce by hearing, as Iustine in his 12. Booke doth testifie of Thalestris Queene sometime of the Amazones, which hauing heard the great commendations, the fame, and renowme of Alexander the great, ventured her life to hazard, to come from Scithia vnto Hircania, which was (as Iustine sayth) xxv. dayes iourney, in great danger and perill of life, as well by wilde Beastes, Waters, as alls by forraigne Foes. She had three hundred thousand women of Scithia in company with her. I say, for the fame shee heard of this great Prince, shee came from her Countrey, where she was a Queene, to lie with a Stranger, by Lust. And when she had accomplished her minde, and satisfied her lust; after thirtie nightes lying with him, she thought she was sped of some offspring of Alexander, shee returned vnto her owne Countrey againe. For (as Cicero doth write) we are more moued by report (often times) to loue, then by sight. For as by report, Queene Thalestris came to lie with Alexander (for illues sake) from Scithia vnto Hircania, for his magnanimitie, victories, and courage: so by report, came Queene Saba from Ethiope vnto Salomon, to heare, and to learne wisedome. O Golden worlde, Oh happie age, when either for simplicitie men coulde not speake, or for temperauncie men would not speake. The innocencie of them then, and the subtiltie of vs now: the temperancie of their age, and the lustie of our age, being well waighed, and throughly examined, it is easily to be seene, how vertuously they liued in ignorauncie, and how viciously wee liue in knowledge. For before Aruntius proude Tarquinius sonne, was by lustie moued toward Collatinus wife, there was no alteration of states, nor chaunge of Common wealthes, no banishement of Princes in Rome; and being chaunged for that purpose onely, from a Monarchie, vnto an other state called Aristocratia, it continued so long in that forme; which was the first change, vntill

Thalestris.

Saba.

Aruntius.

Appius. Appius rauished Virginius Daughter, which banished the order called Decemuiri; which was the second change. And thus the popular State, which had chiefe rule alwayes of Rome, changed States of the Citie diuers times, for that Lust so raigned. Thus might I speake of diuers other Countries, where Lust was the iust cause of the subuersion thereof. For of one Venus a Strumpet in Cipris, all Cipria was full of Whoores. Of one Semiramis in Babylon, all Persia at length grew full of Queanes. Of one Rhodope in Egypt at the beginning, all the Countrey became full of Strumpets. *Flora.* In Rome, Flora was honoured like a Goddesse, hauing such solemnitie, played on Theaters, called according vnto her owne name Floralia. In Thebes was Phrine so magnified, that her name was put in print vpon euery Gate of the Citie. For Lais in Corinth, and Lamia in Athens, their fame was more heard, then their honestie knowen. It grew in fine, to that strength, that all the Princes of the world, were as bulwarkes, and defenders of Lust. Yea, learned Philosophers, and wise Law setters, seemed to defende the same in writing. As Licurgus and Solon, two famous Wilemen, the one a Law setter among the Lacedemonians, (people in the beginning, more expert in the Banners and Flagges of Mars, then studious or desirous to hunt the Pallaces of Venus:) the other, a Law-setter in Athens: (people likewise, more frequenting at the first, the Schoole of Minerua, then ỹ lurking Dens, & secret cures of Cupid:) these two famous men, made Lawes to maintaine Lust, vnder this colour and pretext of issue, euery Young woman being marryed to an Old man, they might (for children) take choyce what young man they would of their husbands name. So likewise might any young man elect, being married to an old Woman. *Aristotle.* Aristotle seemeth to defend this Law after a sort, for seede sake. *Sara.* So Abrahams wife Sara after a sort, willed her Husband to accompanie with a young Mayde, for that he might haue Children. *Semphronia.* And so Semphronia, a woman excellently well learned in the Greeke and Latine: and learned *Sapho.* Sapho, a woman of no lesse fame, then of learning, defen-

ded

ded Lust by their writinges. I might haue large scope heere-in, to proue a Lord to rule, and to gouerne euery where. I haue sufficiently (I hope) declared the effect of Lust. For as Princes wise, stoute, and learned, haue been herein subiect: so the Poets faigne, that the Gods themselues, haue yeelded to the might of Lust. What (I pray you) translated Iupiter vnto a Bull, Neptune vnto a Horse, Mercury vnto a Goate? Lust. What mooued Apollo to be in loue with Daphnes? What ruled Bacchus to fauour Gnosida? What made Pan to yeeld vnto Sirinx? Lust. This I meane, what mooued wise, learned, stoute, and strong, as well as the foolish, the ignoraunt, the weake, and the simple, but onely that corruption of Nature, that seede, sore, & dregges of Adam, which equally without grace, mooueth all men to sinne? For there is no man, but he is prone vnto Lust, mooued by Lust, and sore assaulted by Lust. Yet there be some that subdue Lust, some that rule Lust: but none that vanquish Lust. For as some are borne chast, so some do make themselues chast: and some are made chast, and yet not without Lust. I speake not of Proculus the Emperour, which kept at his pleasure a hundred Maydes of Sarmatia. Neither doe I thinke herein of Sardanapalus King of Syria, which was alwayes wearied with Venus, but neuer satisfied with Venus, But I speake of those that fight, and wrastle against Nature: of those (I say) that are in common combates with the World, the Flesh, and the Diuell. For Lust (sayth Ouid) is I wote not what, and commeth I wote not whence: it taketh roote without breaking of flesh, and pierceth the very intrailes of the heart, without any cutting of vaine: the onely businesse and trauaile of idle men. The young Romane Knight Estrasco at Mount Celio, beholding the beautie of Lady Verrone, either of them by Nature bombe, one fell in loue with the other so sore, that Estrasco would often goe from Rome to Salon; and Verrone would as oft trauaile from Salon vnto Rome, one to see the other; and the bombelone continued thus thirtie yeares, vntill it fortuned that the wife of Estrasco died, and the husband of Lady Verrone died also: Whereby these louers

Jupiter. *Neptune.* *Mercury.* *Apollo.* *Bacchus.* *Pan.* *Proculus.* *Sardanapalus.* *Estrasco.*

thirtie yeares without wordes, did both manifeſt their long
Maſiniſſa. deſire, by a marriage. So was Maſiniſſa King of Numidia,
and Sophroniſſa a Lady of Carthage, one inflamed with the
other, by a ſight that King Maſiniſſa had of Sophroniſſa.
Pirrhus. The like is written of that moſt valiant Captaine Pirrhus, the
long defender of the Tarentines, and King of Epirotes, when
he came from Italy vnto Neapolis, being but one day there,
he fell in loue with a faire Lady called Gamalice; to the great
infamie of ſo famous a Prince, and to the great ſhame of ſo
noble a Lady. The like Luſt arreſted that noble & renowmed
Alexander. Conquerour Alexander, ſo that when he thought to giue bat-
taile vnto ỹ Queene of the Amazons, hauing a ſight of her at
a Riuer ſide, where they both, the King and the Queene, had
appoynted to come to talke concerning their Warres; their
fury & rage before bent to fight and murther, was by a ſight,
changed vnto wanton paſtime and ſport. We doe read alſo,
Cleopatra. that Queene Cleopatra made a Banquet for Anthonius her
louer, in the Prouince of Bithinia, in the wood Sechin, where
the yong Virgins were not ſo wily to hide them in the thicke
buſhes, but the youthfull Romanes were as craftie in finding
them: ſo that at that one inſtant, of ſixtie young Virgins, fifty
& fiue ſped of the names of Mothers. Thus we perceiue, that
by ſight we are mooued to Luſt, and by conſent, we wilfully
ſinne: the one in the eye; the other in the heart: therefore bet-
ter it is with Sophocles, for a man to turne his backe from a
faire Woman, and to ſay a mad Dagge, then with Nero to
behold beautie; who looking too earneſtly vpon Pompeius
haire, was mooued thereby to Luſt.

Of Iealouſie.

A Queſtion was refuſed of all the Gods to be
aunſwered, whether Man or Woman be
more Iealous. For as the Poets faine, there
ſprong a contention betweene Iupiter and
Iuno, concerning Lecherie and Iealouſie:
and hauing no equall Judge to ſpeake of this
matter,

matter, it was posed (after great controuersie) vnto one Tiresias, an auncient and learned Poet sometime in Thebes, which Tiresias on a certaine time meeting two Snakes accompaning together, and according vnto kinde engendering together, hauing a white rodde in his hande, parted them with sharpe strokes. Wherewith Iuno being mooued vnto anger, transformed this poore Poet Tiresias, from a Man to bee a woman, and being in the shape of a women seuen yeares, was reduced by Iupiter vnto his first forme. This Tiresias was thought most meete of Iupiter and Iuno, by the consent of all the Goddes, for that hee had been a woman seuen yeares, and now a man agayne, to Iudge of this question. And being called vnto the Barre to geue his verdite, hee preferred Iuno for Iealousie: whereby Iuno waxed angrie, and made him blinde, and Iupiter to recompence his truth, made him a Prophet. And then he prooued that when Iupiter fell in loue with Iola, Iuno being suspicious and full of iealousie, caused one named Argos with an hundred eyes to watch Iupiter, which for all his eyes was deceiued: Iuno thereby was so furious and so angry with Argos, that she translated his hundred eyes vnto a Peacockes taile, and transformed Iola vnto a white Cowe. There is no such rage nor anger in Iealousie, as there is wyles and craft in Loue: so that the straight pinning and keeping of Danae King Acrisius daughter in Towres and Castles, could neuer keepe her from valiant Perseus, neither the hundred eyes of Argos might spie the craft of Iupiter vnto Iola. Wee reade of a woman named Procris, who was in such Iealousie of her husband, which was called Cephalus, that hauing him in suspition for his often going a hunting; on a certaine time she followed him priuily vnto the Woodes, thinking there to finde her husband at his prey, and hiding her selfe in a thicke bush, to see the end of thinges, her husbande passing by the bush, perceiuing something there to stir, thinking it had bin some wild Beast, thrust his wife vnto the heart with his Dart: and thus Procris was slaine of her owne husband, for her importunate Iealousie. The like happened vnto Æmilius wife, which for her suspitious minde, and ra-

The historie of Tiresias.

Iuno.

Procris.

ging Iealousie, was neuer quiet, but busie alwaies to finde some fault in her husband, following him euery where, and watching still in euery secret seat, and spying in priuie places, thinking to finde him with the manner, vntill she sped of the like chaunce as Procris did, she could neuer rest. Cyamus wife named Leuconona, was deuoured of Dogges in sleeue of a wilde beast, hyding her selfe in the woodes, to followe and marke her husbandes voyage: Iealousie this mooued her, that she could no otherwise. A strange kinde of sickness, that so infecteth the minde, that vexeth the spirites, and molesteth the heart, that the head is full of inuention, the minde full of thought, and the heart full of reuengement. So Iealous was Phanius that inuented this in his head, and thought this in his minde, that the doores being shut, the windowes cloase, all priuie and secret places preuented, euery where as hee thought stopt, his wife coulde not deceiue him; neuer thought that Ione could pierce Tilestones to come vnto his wife: but he was deceiued; for the lurking dennes of Ione, the Lyon caues of fancies, the secret search of affection haue more priuie pathes, whereby that Cupid may come to his mother Venus, then Labirinthus had chambers for Minotaurus. King Acrisius thought he was sure of his daughter Danae, when that she was close bulwarkt with a great castle. Iuno thought to preuent Iupiter by the hundred eyes of Argos. Phanius thought that his wife was sure when the doores were shut, and the windowes cloase: But neither could the Iealousie of Iuno preuent it, neither the eyes of Argos spie it, neither the straight pinning of Danae auoide it, neither the narrow stopping of Phanius defend it. I must needes commend one called Cippius, that would oftentimes take vppon him to sleepe when he did wake: and he would bee ignorant though hee knewe it. I wishe wise men to sleepe with Cippius, and to say with Cicero, *Non omnibus dormio*, I sleepe not vnto all men, and to bee ignorant though they know thinges. And likewise I wish wise women to imitate Æmelia the wife of noble Scipio, who although she knew things euident, by her husband Scipio, made asmuch of his Paramour, as shee made

Phanius.

Cippius.

Æmelia.

of her husband, & all for Scipios sake. For they say Iealousie proceedeth from loue, and loue from God: but I say, it commeth from hatred, and hatred commeth from the Deuill. And yet we read in the sacred scripture, that Abraham was in iealousie of his wife Sara, sayd, thus vnto his wife; I know that thou art faire, and that they will kill me to haue thy loue. The maners of the Parthians were, to keepe their Wiues in priuie places of their houses; ouer whom they were so iealouse, that their wiues might not go abroad but with couered faces. The Persians were so suspitious of their wiues, that they had no libertie to goe in sight: and they durst not goe a foote, but in Wagons couered ouer, least they should see, or be seene. The Thracians with such care and studie, kept their wiues, that (as Herodotus affirmeth) they trust no man with them in companie, but their parents. The olde & auncient Romanes in times past, kept their wiues so streight, that their wiues (as Valerius Maximus sayth) did either kill, poyson, or with some snare or other, destroy their husbandes diuers times: and by a young man of the Citie of Rome, all thinges being disclosed, there was a hundred threescore and tenne, that so killed and destroyed their husbandes, for that their husbandes were so iealouse ouer them. But because it is a common disease in all places, I need not further to write, wishing my friende neuer to be encombred therewith, but rather with silence to passe it with Cippius, and so he shall finde ease thereby.

Of Idlenesse.

AS nothing can be greatly difficult vnto a willing minde, so is any thing a burthen vnto the idle member. For as labour and exercise of body in one man, industry and diligence of minde in another man, are sure fortes, and strong bulwarkes of Countries: so are Idlenesse and negligence, the cause of all euill. Wee read that Alexander the great, least he should be acquainted *Alexander* with *the great.*

with Idleneſſ at any time, euen in the night time vſed this feate, to holde a ſiluer Ball, when he went vnto bed, in his hand, hauing a ſiluer Baſen vpon the ground, ſtraight vnder his ſtretched arme, that when the Ball ſhould fall, hee being faſt a ſleepe, the ſhrill ſound thereof ſhould wake him, & make him mindfull of his enimies: ſo fearefull was this noble Prince of Idleneſſe, that to ſhake off ſleepe and ſlothfulneſſe, he ſtudied and trauailed how he might auoyde it. For Alexander the great, being called the Sonne of Iupiter, and fully perſwaded with himſelfe, that he was of linage of the Gods, had ſpeciall regard of ſleepe and venerie, whereto he being ſo much ſubiect, knew himſelfe to be a man: wherefore he often-times wraſtled with Nature in that behalfe. In the ſelfe ſame place of Marcellinus, it is read, that Iulius Cæſar the greateſt and moſt renowmed Emperour that euer raigned in Rome, followed this order, and that he practiſed this pollicie, leaſt he ſhould be idle at any time. Firſt, when this Emperour went to bed, he to ſuffice Nature, ſlept a certaine time appoynted. Secondarily, hee would be occupied in the affaires of his Countrey. Thirdly, he trauailed in his priuate ſtudy. Thus leaſt he ſhould be idle, nay rather, leaſt he ſhould loſe any time, he deuided euery night into three parts, euen as you heard, firſt vnto nature, ſecondly to his countrey, thirdly, about his owne buſines. The mightie Prince Philip of Macedon, as we read in Bruſonius, was of ſuch care & diligence, that when his Souldiers ſlept, he alwayes watched. Againe, he neuer ſlept before his friend Antipater would watch. So that betweene King Philip and Antipater, diligence was as much honoured and imbraced, as ſlothfulneſſe was feared and hated. Epaminondas that renowmed Prince of Thebes, being ſtudious and carefull to profite his Countrie, ſo hated ſlothfull idleneſſe, that finding one of his Captaines in the Campe, in the day time ſleeping, he ſlue him ſtraight with his owne hand; and being reprehended of his Nobles & Counſaile, for that cruell fact, he anſwered them in few wordes: I left him as I found him; comparing idle and drouſie men, vnto dead men: for men are borne to trauaile and watch, and

Mercellini lib. 16.

Cæſar.

Lib. 6. cap. 8.

Philip.

Antipater.

Epaminondas.

not

not to pleasure and sleepe. How did Scipio in Affricke ouerthrow ỹ Tentes of Siphax? How vanquished he his host of Souldiers, slue his armie; and how tooke he king Siphax captiue himselfe? Liuius sayth, that the diligence of Scipio, and the slothfulnes of Siphax being a sleepe, when he should haue been waking, was the cause thereof. Had Demosthenes loued idlenesse, he had neuer bin able to preuent that famous Prince Philip King of Macedone: he was so carefull & so diligent about the state of Athens, that the worthy Captaine & great Conquerour Philip, was wont to say, that he doubted more the diligence of Demosthenes, then he feared all the force of Athens. Had Cicero slept, during the conspiracie of Catilin, he had neuer bin able worthily to speake of himselfe. O happy Rome, that euer I was elected Consull, whose studious trauaile, saued oftentimes Rome from diuers enimies. Quintilian reciteth a worthy Historie, of a famous Clearke named Hippias, who to auoyde idlenesse, after long studying at his books, would exercise himselfe in some thing or other, least he might seeme to be idle, in so much that he applyed his minde to diuers faculties, at voyde houres; hee vsed to practise the facultie of a Goldsmith, of a Taylor, of a Shoomaker, that at length he became his owne Taylor, his owne Shoomaker; yea, to make his owne Ringes so artificially, with Pearles and pretious Stones, so curiously wrought with letters of Gold, as though he had been brought vp in the schoole Pirgoteles. What is so hard, but diligence will try it? What is so deepe, but trauaile will wade through it? What is so strange, but study will know it? Labour and diligence, are of wise men much cõmended by ỹ example of the Bee, that is so busie & carefull, and knoweth how to profite her selfe and others. If the litle Antes be so prayse, for that they toyle in the Sommer, to prouide against Winter: If these sylly simple wormes, doe prouide thinges necessary for them and theirs; How much more ought man, which is borne to profite his Countrie,

Scipio.

Siphax.

Demosthenes

Hippias.

his Prince, his Friendes and his Parents, consider the commoditie of Diligence, and the danger of Idlenesse: But as is before mentioned, Vices are couered with names of Vertues, as the Idle man is noted to be a quiet man, the Ignorant learned an Innocent. Cælius doth

Attalus. write of a certaine Emperour named Attalus, which loued so wel Idlenesse, that he gaue the gouernment of the Empire, to his friend named Philopenes, for that hee would be idle. Wee reade againe, of one Vatia, a great

Vatia. Ruler and Magistrate in Asia, that loued Idlenesse so well, that the people used a prouerbe, when they saw any man idle, saying: *Vatia situs est*, Heere is an idle scholler

Licinius. of Vatia. The Emperour Licinius and Valentianus, were such enimies vnto Learning, so ignorant were they (as Egnatius doth report) that they called Learning the onely poyson of the world; and named them that were learned, the Asses of Cuma. Who hated Learning so

Heraclides. much, as Heraclides, and Philonides, which were so ignorant, that they were compted (as Cælius doth testifie) laughing stockes, and had of the common people in great derision, for their ignorance and follie: These blind bayardes, and bolde bedlemes, call others Asses of Cuma, when they themselues are farre inferiour to any Asse of

Philonides. the world: For diuers Asses had more reason then Philonides, or Heraclides had. Wee reade that Ammonius a great Philosopher of Alexandria had an Asse, that would accompany with Origen, and Porphiri, to frequent the Schoole of Ammonius, to heare him read Philosophie vnto his scholers. The Asse was taught to know the reader, and all the scholers, to know the schoole, and the time of reading. The sacred Scripture commendeth vnto vs the Asse of Balaam, who was likewise taught to speake, and to shew the Prophet Balaam the will of God. But the idle and ignorant, will neither learne to know time, place, nor person; neither to profite themselues, nor others. These lasie members, these idle and ignorant beastes, the children of Morpheus, sleeping alwayes in

Morpheus the God of sleepe.

the

the cane of Pamedes; to whom it well may be ſpoken, as Aurelian ſometime an Emperour of Rome ſpake vnto one Bonoſius, that he was borne to drinke, & not to liue.

The Romanes vſed to puniſh Idleneſſe ſo charply, that the Husbandman that had his ground barraine, that had his Paſtures, Medowes, or Fieldes vnoccupied, an other man ſhould be there placed, and he put out. The Gentleman that had not his Horſe readie, and in good liking, with all things thereunto belonging, ſhould be ſuſpected to be an idle member vnto his Countrie, ſhould be hated and eſchued of the people. The common people might vſe no kind of priuate pleaſure, as play, paſtime, or any other idle ſport, but at times appoynted. The gates of Rome were opened day and night, to come, and to go, for the ſtate of the Commons: and (as Plutarch doth write) the life and maners of all men, were diligently examined, whether they liued idle or no. And if any would reſiſt the ordinaunce of the Magiſtrates, his head ſhould be cut off, and offered vnto Iupiter, in the Capitoll of Rome, his familie vnto the Temple of Ceres, his ſonnes and daughters ſold as Bondmen vnto the Tribunes and Cenſors. The Lacedemonians, people moſt ſtudious to expell Idleneſſe, brought their Children vp alwayes in hardneſſe, to practiſe them in diligent doinges, hated Idlenes ſo much, that if any in the citie of Sparta, waxed groſſe or fatte, they ſuſpected him ſtraight of Idleneſſe: and if any young man waxed fatte, they had appoynted lawes that he ſhould faſt, and liue ſo poore, vntill he were againe changed vnto his firſt eſtate. The Egyptians, an auncient people, when the Countrey of Egypt began to be populous, to auoyde Idleneſſe (as Plinie doth report) they made a great huge, and monſtrous Buylding, called Pyramides; which for the mightineſſe and ſtraunge working thereof, was named one of the ſeuen Wonders, hauing 1x. thouſand of young men, and continued a long time in the making thereof, and onely to auoyde & baniſh Idleneſſe. The Athenians ſo abhorred & deteſted Idle-

The Romans hated idlenes

Gellius lib. 3. Capi. 2.

Lacedemonians.

The Egyptians.

The Athenians.

neſſe, that when a certaine man was condemned to die, for that he was found idle in Athens, a Citizen thereof named Herondas (as Plutarch doth teſtifie) was as deſirous to ſee him, as though he had bin a prodigious monſter, ſo ſtrange & ſo marueilous was it to heare, or to ſee any Idle man in Athens. The people called Maſsilienſes, would ſuffer no Trauellers, neither Pilgrime, nor Sacrificer, nor any other Stranger, to come within their Citie, leaſt vnder colour of Religion, or of Pilgrime, they might corrupt the youth of the Citie, with the ſight thereof, to be Idle. The Indians had a law made by their wiſe men, named Gimnoſophiſtæ, that after meate was ſet on the table, the youth ſhould be examined, what they had done for their meate, what paine, what labour they vſed that whole morning before: if they could make account of their trauell, they ſhould goe to dinner; but if they had been Idle, they ſhould haue no meate, without they deſerued the ſame, with ſome kind of exerciſe, either of body or of minde. The like did the yong men of Argis, who made account vnto their Magiſtrates, of their occupations and workes, of their trauell and paine. Euen the Areopagites (as Valerius affirmeth) did imitate the Athenians in making decrees, in ſetting of orders, in commaunding their youth to auoyde Idleneſſe, and exerciſe trauell: the one moſt neceſſarie vnto any Commonwealth, the other moſt dangerous. So that ſome Countries are naturally giuen to trauell; as the Lidians, Phrigians, French-men, with others. Some againe giuen to Idleneſſe, as the Perſians, Corinthians, Engliſhmen, with others. Some by law forced to flie Idleneſſe, ſome by puniſhment feared, ſome by dearth enforced to labour for their liuing. Thus this Monſter Idleneſſe is beaten euery where, and yet embraced in moſt places, euery man ſpeakes againſt Idleneſſe, and a number are in loue with it: Magiſtrates and Officers appointed to puniſh it, but yet they often fauour it.

Maſsilienſes

Indians.

Argiues.

Areopagites.

Of

Of Wrath and Anger, and the hurts thereof.

THe famous and noble Philosopher Plato, did charge his Scholers alwayes, being in anger or wrath, to beholde themselues in a Glasse, where they might see such alteration of countenaunce, pale in colour, trembling handes, foltred tongues, staring eyes: in fine, voyde of wit, depriued of reason; & being before reasonable men, now brutish beastes. Wherefore that great Philosopher perceiuing the furious and hastie nature of Alexander, wrote from Athens vnto India, where this noble conquerour was at warrs with King Porus, to take heede of wrath and anger, saying. Anger ought not to be in any Prince toward his inferiour, for that may be amended with correction, nor towarde his equall, for it maie bee redressed with power, so that anger ought not to be but against superiours, but Alexander had no coequalles, yet in vaine was Aristotles doctrine vnto Alexander in that point. For beeing in a banquet, when Clitus his deare friend and foster brother, commended his father King Philip of Macedone to bee the worthiest and most renowmed Prince then liuing, Alexander waxed vpon a sodaine so angrie, to preferre any man before him, though Philip was his owne father which was commended, and Clitus his especiall friend that did commende him, thinking rather to deserue praise at Alexanders hand, then to speede of death; was thrust vnto the heart with a speare. So hastie was this Prince, that Calisthenes and Lisimachus, the one his Philosopher & Counsellour, the other his Companion and Friend, for fewe wordes spoken, were either of them slaine. Silence saith Aristotle is the surest rewarde vnto a Prince. Wee reade that King Tigranes of Armenia whom Pompeius the great did conquere, after waxed so angrie by a fall from

Alexander

Valerius. lib. 9 cap. 3

Tygranes.

his house, because his sonne was present, & could not preuent his fathers fall, that he thrust him in his anger with his dagger vnto the heart: and was so sorie afterward, and angrie withall, that hee had likewise kilde him selfe, had not Anaxarchus the Philosopher stayed and perswaded him. Anger in a Prince (saith Salomon) is death: terrible is the countenance of a King when he is oppressed with wrath, hurtfull vnto manie, odious vnto all is the anger thereof. Nero was so furious in anger, that he neuer heard any thing if it were not to his liking, but hee would requite one way or other with death, in so much that in his rage and anger, he would often throw downe Tables being at dinner, dash cups of gold wrought with pearles against the walles, fling meate and drinke away, more like vnto a furious Gorgon of Hell, then a sober Emperour in Rome. Such furie raigneth in anger, that Orestes Agamemnons sonne, slue his Mother Clitemnestra sodainely in his wrath. Such madnesse raigneth in anger, that Aiax Thelamonius that famous and valiant Greeke, after that Achilles was slaine in the Temple of Pallas by Paris, at the destruction of Troy, waxed so madde and angrie, because he might not haue Achilles Harnesse, which was giuē before to Vlisses, that he beate Stones and Blockes, fought with dead Trees, killed Beastes, thinking to meete with Vlisses amongst them. If Anger make men murtherers, if Wrath make men madde without wit or reason to know them selues or others, let them imitate Plato in his anger; which being angrie with any of his Schollers or Seruants, would giue the Rod to Zenocrates to correct them: For that he was angrie, the learned Philosopher misdoubted himselfe, that he could not vse modest correction. Euen so Architas would alwayes speake vnto his seruant which had offended him. Happy art thou that Architas is angry: letting his man vnderstand how dangerous Wrath is. For as Aristotle sayth, The angrie man seeth not the thing which lieth vnder his feete. Augustus Cæsar Emperour

Nero.

Orestes.

Aiax Thelamonius

Plato.

Augustus.

perour of Rome desired Athenedorus a Philosopher of Greece, which a long time accompanied Augustus in Rome, and now ready to depart vnto Athens, his natiue soyle, of some sentence that the Emperour might thinke of him. The Philosopher tooke a pen, and wrote in a litle Table this sentence: *Cæsar*, when thou art mooued to anger, speake nothing vntill thou hast recited the Greekes Alphabet: A worthy lesson, and a famous sentence, well worthy to be learned of all men. There is nothing, neither can there be any thing more vglie to behold, more terrible to looke vnto, then mans face, whē he is angrie; and the more to be feared, for that he hath no rule ouer himselfe. All the Painters of Persia had much to do to draw in colours the terrible countenance, & fiery face of Queene Semiramis, who was like Mægera or Meduſa, grimme Gorgons and fretting Furies of Hell, when she heard that her Citie of Babilon was besiedged of the enimies, being then dressing of her head, came with her hayres hanging and flying in the winde halfe amazed of the newes, vnto Babilon; Whose vglie and fearefull Image, most like vnto her at that time, stood as long as Babilon continued, a monument and a terrible mirrour to maruaile at. *Semiramis.* We read of the like History of Olimpias, whose anger was such when she thought of her sonne Alexander, shee straight wayes like a raging Lion, or a cruell Tiger, digged vp the body of Iola Alexanders taster, who was thought to be one of the conspiratours: and being digged vp, tare his body in small peeces: and being torne in peeces, gaue it to the Birdes of the ayre. *Olimpias.* Such anger was in Marcus Antonius towarde Cicero, that he was not contented of Ciceros death, but commaunded his head to be set before him on the Table, to feed his wrathfull heart and greedie eyes: and his wife Fuluia shewed her anger, pulled out his tongue, pinned it vnto her Bonnet, and ware it on her head, in token and open shew of her cruell and Tygrish heart. *Marcus Antonius.* *Fuluia.* The noble Romane Metellus was much enflamed for to shew such

hatred

hatred and anger vnto Pompeius, for at what time Pompeius the great was appointed by the Senatours of Rome, to succeed Metellus in his office of proconsulship in Spaine, Metellus perceiuing that he was discharged, and Pompeius charged, hee brake for verie anger all the furniture of Warres, hee destroyed all the victuales, he famished the Elephants, he permitted his souldiours to doe what iniurie they could, against Pompeius: so great was his anger against Pompeius, that to hinder onely Pompeius, he iniuried his natiue Citie of Rome. The propertie of anger is, to hurt diuers in seeking to offend one. As hee is not wise that cannot be angrie, so is he most wise that can moderate anger. The fame and renowne that both Themistocles and Aristides got in banquishing their anger one towards another, was great: for being sent both as Embassadours for the state of Athens, trauailing ouer a high hill, like wise men that subdued affection, and conquered anger, Themistocles sayd vnto Aristides, Shall wee both, bury our anger in this hill, and goe as friendes, and not as enimies? And there, though the cause was great, at Athens, they became friendes one vnto another, forgetting and forgiuing one anothers fault. Anger and Wrath are the onely poyson of the woordes whence hidden hatred doth proceede: for to nourish the one, is to feede the other. Therefore it is written, that hidden hatred, priuate Wealth, and young mens Counsell, hath been the very cause of diuers destructions. Manlius Torquatus, after he had conquered Campania, and triumphed ouer the Latines, returning vnto the Citie with noble fame, and renowned victories, though the Senator and Elders of the Citie met him in triumph and honour of his victories: yet the young men of Rome more disdainefull, then courteous; more odious then louing, more willing to haue his death, then desirous of his life, kept them rather his enimies lurking in Rome towards him, then friends: the cause is knowne in Valerius. Hidden hatred, which beares sway in diuers

Metellus.

Val. lib. 9. cap. 3.

places,

places, Enuie & Malice, which proceede from Anger, and are maintayned with hidden Hatred, are all the mischiefe of the world. I will omit to speake of Caligula, whose anger and hatred was such, that hee wished Rome had but one necke, that with one stroke he might strike it off. Neither will I recite Heliogabalus, which amongst Writers, is named the Beast of Rome, and not the Emperour of Rome. The Histories of Catelin, Silla, & Appius, for their Hatred and Anger towardes their Countrie, and natiue Citie, are extant in Plutarch and Salust: by this Anger and Wrath, proceeded inuectiues and declarations; and then Enuie and Malice began to builde their bowers, by their chiefe Carpenter Anger: then one mischiefe and vengeance, doth alwayes depende of the other. And because Anger is the onely cause of all euil and mischiefe, I will speake of those two monstrous Gorgons, as thinges incident, and alwayes hidden in Anger: I meane Enuie and Malice; and therefore I referre that, to Enuie and Malice, which might be spoken heere. *Caligula.*

Of Periurie and Fayth; and where either of these were honoured and esteemed.

SIth Fayth is the foundation of Iustice, and Iustice the chiefe meanes (as Aristotle saith) to preserue a publique weale, (for we see after much foming and fretting of Seas, after clustring Cloudes, after long lowring lookes, there do often appeare calme weather, cleare aire, and gentle countenaunce,) which to obscure, and to maintaine; Iustice is the worker thereof: and to note how faithfull and iust some haue beene, and how wicked and false others shewed themselues, for the commoditie and benefite of that one, and for the discommoditie and iniuries of the other; good it were to shew the examples thereof. There are not so many vertues in one, but there be as many vices in

Clodius and Cicero. *Tiberius and Affricanus.* *Dion.* *Callicrates.* *Polimneſtor.* *Pompeius.* *Hannibal.*

an other. For ſome from foes become friends, as Clodius and Cicero two great enemies a long time, and yet in time two faithfull friends. Tiberius likewiſe, and Affricanus from mortall foes, grewe to be ſuch perpetuall friendes, that Affricanus gaue his onely daughter Cornelia in marriage vnto Tiberius. Euen ſo ſome againe from friendes became foes, yea, from tried friendſhip, vnto mortall enmitie, as Dion of Siracuſa of his moſt aſſured friend (as hee thought) with whom alwayes before he found friendſhip and faith, was ſlaine and cruelly killed of Callicrates. Polimneſtor likewiſe, though King Priamus repoſed great truſt and confidence in him, that he committed his owne ſonne Polidorus vnto his cuſtodie, yet he falſely ſlue him, & murthered him: though beſide friendſhippe, he was his nigh kinſman. How well ſayth Socrates? that faythfull friendes do farre excell Gold, for in danger Fayth is tryed, and in neceſſitie friendes are knowen. Such is the ſecret force of Fayth, and ſuch is the hidden ſubtiltie of falſehood, that the prayſe and commendations of the one, ſhall be ſeene and proued in a Hiſtorie of Sextus Pompeius, ſonne & heire vnto Pompeius the great: the ſlaunder and ſhame of the other, ſhall be manifeſtly knowen by Hanniball Amilcars ſonne of Carthage. The Fayth & Juſtice of Pompeius, at what time he had appoynted a Banquet for Auguſtus Cæſar, and Marcus Antonius vpon the ſeas, was well tryed, for being mooued of diuers at that time, to reuenge his Fathers death Pompeius the great, and ſpecially often ſtirred by his Friend, and Maiſter of the Ship, Menedorus to requite olde malice, for killing of Pompeius, to deſtroy Cæſar & Antonius, Sextus, in no wiſe would ſuffer it, ſaying: that Fayth and Juſtice, ought not to be turned vnto Periurie and Falſehood: for as it is Periurie, to omit Fayth and promiſe made vnto theſe Emperours; ſo this is Tyrannie and not Juſtice, to reuenge my Fathers death vpon Innocencie. And true it was, that Auguſtus Cæſar was then but a Boy, brought vp

in Schoole in Apulia, when his Uncle Iulius Cæsar vanquished Pompei. And as for Marcus Antonius, rather a friend he was vnto Sextus Father, then a foe, and therefore no lesse faythfull was Sextus in performing, then iust in waying innocencie. Farre vnlike vnto false Hannibal, which vnder pretence of peace with the Romans, sent Embassadours vnto Rome to treate thereof, where they were honourably receiued: but well requited he the curtesie of Rome toward his Embassadours. For when that noble Romane Cornelius came from Rome, as an Embassadour vnto Hannibal, his welcome was such, that he neuer went aliue vnto Rome againe, for most cruelly and falsely was he slaine by Hannibal. In this falsehood and periurie was Hannibal much defamed, whose vertue was not so much corrupted by the vilenesse of his owne nature, as by the falshood and corruption of the Countrey, which alwaies in this, was not to bee trusted; of which it is prouerbially spoken, Pœni perfidi, false Carthaginians: for the people of Carthage delighted in falshood, practized periury, and vsed all kinde of craftes, as the people of Sarmatha were most false in wordes, moste deceiptfull in deedes, and most cruell one towardes an other. The Scithians beeing much molested with warres, and driuen to leaue their wiues at home, in the custodie of the slaues and seruantes, they hauing occasion to be absent foure yeares, their wiues married their seruants, brake their former Faith with their owne husbandes, vntill with force and power their seruantes were slaine, and so they recouered their countries and wiues againe. Apollonius the chiefe gouernour of Samos, whom the commons of the Countrey, from lowe estate had exalted vnto dignitie, vnto whom they committed the gouernement and state of Samos, was so false of his fayth towardes his subiectes, that hauing their goods, landes, liuinges, and liues in his owne hand, he betraied them vnto Philip King of Macedonia, their most mortall enemie. That

Carthage.

Apollonius.

Cocalus. proud periurer Cocalus king of Sicilia, slue king Minoes of Creete, though vnder colour of friendship, & pretence of talke, he had sent for him. *Cleomenes.* Cleomenes brake promise with the Argiues, with whom he tooke truce for certaine dayes, craftily betrayed them in the night, slue them being sleeping, and imprisoned them against his former Fayth and promise made before. Euen so did the false *Thracians periuries.* Thracians with the Bœtians, they brake promise, violated Fayth, destroyed their Countries, depopulated their Cities: and hauing professed friendship, & vowed fayth, became wicked foes, and false traytors. But of all false *Zopirus. Lasthenes.* Periurers, and vnnaturall foes, shall Zopirus amongst the Persians, and Lasthenes amongst the Olinthians to their perpetuall slaunder and reproch, be mentioned; the one borne in the famous Citie of Babilon, deformed himselfe in such sort, with such dissimulation of forged Fayth, that hauing rule and gouernment in his hand, he brought king Darius to enioy that, through his Periurie and falshood, that with long Warres in many yeares, he might not vanquish nor subdue: The other as falsely, being the onely trust of the Citizens, deliuered Olinthus their Citie, into the handes of their long and great enimie, Philip king of Macedonia. What Fraud hath been found alwayes in friendship: What falshood in Fayth: What deceipt in trust: the murthering of Princes, the betraying of Kingdomes, the oppressing of Innocentes from time to time, in all places, can well witnesse the same. When Romulus had appointed Spu. Tarpeius, to be chiefe Captaine of the Capitoll, the Chamber of Rome, where the substaunce and wealth of *Tarpeia.* Rome did remaine, Tarpeia, Spurius daughter, in the night time, as she went for water out of the Citie, meeting Tatius king of the Sabins, though he was then mortall enemie vnto Rome, and in continuall warres with Romulus, yet by false Tarpeia, hee was brought to be Lord of the Capitoll. Thus Tarpeia being as false vnto Rome, as King Tatius was likewise false vnto Tar-

peia,

peia: for shee looking to haue promise kept of Tatius, found him, as Rome found her. She was buried aliue of Tatius, by the Capitoll, which was called Saturnus mount, and by her death & buriall, there named Tarpeius Rocke, vntil Tarquinius Superbus, which first named it the Capitol, by finding a mans head in that place. There was neuer in Rome such falshood shewed by any man, as was of Sergius Galba, which caused three famous Cities of Lusitania to appeare before him, promising them great commodities, & diuers pleasures, concerning the states and gouernement of their Citie, yeelding his fayth & truth, for the accomplishment of the same; whose professed fayth allured to the number of ix. M. young men, picked & elected for some enterprises, for the profite of their Countrie: but when falle Galba had spoyled these three Cities of all flowers of their youthes, against all promise and fayth, he slue the most part of them, solde and imprisoned the rest, whereby hee most easily might conquere their Cities. Men are neuer certaine nor trusty in doing, when they are faulty in fayth. For as ỹ Sunne lighteneth the Moone, so fayth maketh man in all things perfect. For prudence without fayth, is vaine-glory and pride. Temperance without fayth and truth, is shamefastnesse or sadnesse. Iustice without fayth, is turned vnto iniurie, and fortitude vnto slothfulnesse. The orders in diuers Countries for the obseruation of friendship, & for maintenance of certaine and sure loue one toward another, were diuers Othes. The noble Romanes at what time they sware, had this order, he or she; to take a Flint stone in his right hand, saying these wordes: If I be guiltie, or offend any man, betray my countrie, or deceiue my friend willingly, I wish to be cast away out of Rome by great Iupiter, as I cast this stone out of my hand: and withall threw the stone away. The auncient Scithians, to obserue amitie & loue, had this law. They powred a great quantitie of Wine in a great Boule or a Cup, and with their Kniues launced some part of their

Galba.

Romanes custome in swearing.

Scithians.

bodyes, letting their blood to run likewise, one after another, vnto that Cup, and then mingling the Wine and blood together, tipt the ende of their Speares and their Arrowes in the Wine, taking the boule in hand, drinke one vnto another, protesting by that draught, fayth and loue. The Arabians when they would become faythfull to any, to maintaine loue thereby, had this custome: one should stand with a sharpe Stone in his hand, betwixt two, and let blood in the palme of their handes; and taking of either of them a peece of their garment, to receiue their blood, annoynting & dying seuen stones in the blood, calling Vrania and Dionisius, their Gods to witnesse, & keeping the stones in memorie of friendship, would depart one from another. The like law amongst the Barcians, going vnto a Ditch, and standing thereby, saying (as Herodotus affirmeth) as long as that hollow place or Ditch, were not of it selfe filde vp, so long desired the Barcians amitie & loue. In reading of Histories, we find more certaintie to haue bin in them by prophane othes, then trueth often in vs by Euangelist & Gospell othes: lesse periurie in those Gentiles, swearing by Iupiter or Apollo, then in Christians, swearing by the true and liuing GOD: more amitie and friendship amongst them, with drinking either of others blood, then in vs, by acknowledging and professing Christes blood. When Marcus Antonius had the gouernment of Rome, after Cæsar was murthered by Brutus & Cassius: and hauing put to death Lucullus for his consent therein, Volumnius hearing of his friend Lucullus death, came weeping and sobbing before Antonius, requiring on his knees one graunt at Antonius hand, to send his Souldiers to kill him vpon the Graue of his friend Lucullus; and being dead, to open Lucullus Graue, and to lay him by his Friend. Which being denyed of the Emperour then, he went and wrote vpon a litle peece of paper, carryed it in his hand vntill he came where Lucullus was buried, and there holding fast the paper in one hand, and with his

Arabians.

Vrania.
Dionisius.

Herodotus.

Volumnius.

his Dagger in the other hand, slue himselfe vpon the Graue, holding the paper close being dead, where this sentence he wrote. *Thou that knowest the faythfull friendship betwixt* Volumnius *and* Lucullus, *ioyne our bodyes together beeing dead, as our mindes were alwayes one beeing alyue*. The like Historie is written of Nisus, when his faythfull Friend Eurialus was slaine in the Warres betwixt Turnus and Æneas, hee hauing vnderstanding thereof, vnknowne vnto Æneas, and vnto the rest of the Troians, went vp and downe the field, tombling and tolling dead Carkales, vntill hee founde out Eurialus body; which after long looking and embrasing of his dead Friend, drew out his Sword, and helde it in his hand a litle while, saying: *As my bodie shall neuer depart from thy bodie, so shall I neuer feare to follow thy Ghost*; and laying the Pommell of his Sword on the grounde, fell vpon his Swoorde, hauing the bodie of his Friend Eurialus betwixt his armes. This loue was great betwixt Princes, which might liue honourably, to die willingly. A straunge thing for men that so loue their friendes, to waigh their deathes more then their owne liues. Orestes Fayth and Friendship toward Pylades was such, that beeing come vnto a straunge Region named Taurica, to diminish the dolours, to asswadge the griefe, and to mittigate the furious flames of Orestes, because he slue his Mother Clitemnestra, & being suspected that they came only to take away the Image of Pallas, their Goddesse in that Countrie: the King vnderstanding the matter, made Orestes to be sent for, and to be brought before him to haue iudgement of death. For Pylades was not mencioned nor spoken off, but onely Orestes, hee it was that should steale their Goddesse away vnto Greece. Orestes therefore being brought, and his fellow Pylades with him, the King demaunded which of them both was Orestes? Pylades (that knew his Friend Orestes should die) boldly stept forth, and said, I am hee: Orestes denyed it,

Nisus.

Orestes.

Pylades.

it, and sayd he was Orestes: Pylades againe denied that, and sayd that it was euen hee that was accused vnto the King: thus the one denying, & the other proouing, either of them most willing to die for the other: the King dismayde at their great amitie and loue, pardoned their faultes, much esteemed their companie, & greatly honoured their naturall loue and fayth. So many like histories vnto this there be, that then Princes would die for their friendes, euen that great conquerour Alexander, would
Alexander. *Hæphæstion.* haue died then presently with his friend Hæphæstion, had not his Counsell letted him: hee loued him aliue so well, that he was called of all men, another Alexander: hee so much esteemed his friend, that when Sisigambis King Darius mother had saluted Hæphæstion in stead of Alex. being therewith angrie with her error, hee sayd, blush not to honour Hæphæstion, as an other Alexander. What was it that Anaxagoras wanted, that prince
Pericles. Pericles could get for him? Whither went Æneas that
Æneas. Troian Duke at any time, without Achates with him?
Pomponius. There was nothing that Pomponius had, but Cicero had part of it. Scipios friendship neuer wanted vnto Cloelius. Though Rome could alter state, though Fortune could change Honor; yet could neither Rome nor Fortune alter Fayth, or change Friends. After the Se-
Gracchus. nators had iudged Tib. Gracchus for diuers seditions
Blosius. in the Citie, to die, his friend Blosius hauing knowledge thereof, came and kneeled before the Senators, besought Lælius (whose counsell the Senators in all thinges followed) to be his friend, saying vnto ỹ rest, after this sort. O sacred Senate, and noble Counsellers, if yet remaine in the Citie of Rome, any sparkle of Iustice, if there be regard vnto equitie, let me craue that by law, which you iniuriously apply vnto another: and sith I haue committed the offences and factes of Gracchus, whose commandement I neuer resisted; whose will to accomplish, I wil during life obey: let mee die for Gracchus worthily, which am most willing so to doe, and let him liue iustly,

which

which so ought most truely. Thus with vehement inuectiues against himselfe, crauing death most earnestly vnto Blosius, and life worthily vnto Gracchus, made the Senators astonied with his rare desire of death, saying: The Capitoll had been burned by Blosius, if Gracchus had so commanded; but I know that Gracchus thought nothing in heart, but that which he spake by tongue vnto Blosius; and that which he spake by tongue vnto Blosius, that Blosius neuer doubted to doe: and therefore I rather deserue death then hee. The fayth and loue betwixt Damon and Pythias was so woondered at of King Dionisius, that though he was a cruell Tyrant, in appoynting Damon to die, yet was he most amazed to see the desire of Pithias, the constant Fayth, the loue & friendship professed in Damons behalfe, striuing one with an other to die, enforced in spite of tyrannie to pardon Damon for Pithias sake. Theseus and Perithous became such faythfull friendes, that they made seuerall othes, one vnto an other, neuer during life, to be parted, neither in affliction, paine, punishment, plague, toyle, or trauell, to be disseuered: insomuch that the Poets faine that they went vnto the kingdome and region of Pluto togither. I will not speake of ỹ great loue of that noble Greeke Achilles toward King Patroclus: Neither will I recite the Historie of that worthy Romane Titus towarde Gisippus. In fine, I wil not report Palemon & Arceit. Alexander and Lodowicke, whose end and conclusion in loue were such, as are worthy of memorie, famous in writing.

Damon and Pythias.

Of Enuie and Malice, and so of Tyrannie,

AS Malice drinketh the most part of her owne poyson, so Enuie (sayth Aristotle) hurteth more the enuious it selfe, then the thing that it enuieth. Like as the slothfull in warre, or Darnell amongst Wheate, so is the Enui-

ous in a Citie: not so sad of his owne miseries & calamities, as hee lamenteth the happe and felicitie of others. Wherfore the wise Philosopher Socrates calleth Enuie *Serram animæ*, the Saw of the soule, for that it cutteth the heart of the enuious to see the prosperitie of others. For as it is a griefe to the good and vertuous man to see euill men rule: so contrarily, to the euill most harme is it to see the good man liue. Therfore the first disturber of Common-wealthes, and last destroyer of good states, the beginning of all sorrowes, the ende of all ioyes, the cause of all euill, and the onely let of all goodnesse, is Enuie. How prospered Greece? How florished Rome? How quiet was the whole world before Enuie began to practize with Malice, two daughters of Tirannie; neuer seene, but hidden in the heartes of Flatterers: Then (I say) Greece was glorious, Rome was famous, their names were honoured, their prowesse feared, their pollicie commended, their knowledge extolled, their fame spread ouer the whole worlde: but when Enuie began to soiorne in Greece, and Malice to builde her bower in Rome, these sisters, like two Monsters or two grimme Gorgons, oppressed Castles, destroyed Countries, subdued Kingdomes, depopulated Cities: in fine, triumphed ouer all Greece and Italie. Hannibal of Carthage, Iugurth of Numidia, Pirrhus of Epire, most valiaunt puissaunt and mightie Princes, with long Warres, and great slaughter withall, could not with all their force and power hurt Rome halfe so much, as hidden Hatred betweene themselues in Rome. Againe, Alexander the great, valiaunt Cirus, famous Zerxes, most mightie Conquerours, with all their strength of Warres, could not annoy Greece halfe so much, as inwarde Enuie betweene the cities of Greece. What caused Iulius Cæsar to warre against his sonne in law Pompeius? Enuy. What made Adrian the Emperour to despise the worthy fame of Traian? Enuie. What mooued Cato surnamed of Vtica, to kill himselfe? Enuie vnto Cæsar, hidden

Hannibal.
Iugurth.
Pirrhus.

Alexander.
Cirus.
Zerxes.

Cæsar.

Adrian.
Cato.

Hatred

hatred, working for priuate gaine, and rash counsell of flatterie, which is heard most often in ỹ enuious mouth, haue destroyed Kingdomes. Enuie entred first into the hearts of Princes, arrested the worthiest Conquerours of the world, waded the bowels of the wise, blusht not to attaint the learned Philosophers in the midst of Athens. Hercules in killing the great Dragon Priapus that watched in the Garden of Hesperides, in destroying the rauening Birdes Stimphalides, in conquering the raging and furious Centaures, in vanquishing terrible Monsters, as Gereon; Cerberus and Diomedes in ouercomming the Lion, the Boore, and the Bull: in ouertaking the gilded Hart: and last, for his conquest of the huge and prodigious Hidra, in the Fennes of Lerna: wonne no lesse Enuie of some, then iustly he deserued Fame of others. Theseus to imitate the hautie attempts of Hercules, ouercame Thebes, slue Minotaurus in the dennes of Labirinthus, subdued Creon the tyraunt, with diuers other large enterprises, as one more willing to enuie the fame of Hercules, then desirous to deserue fame by lenitie and quietnesse. So might I speake of Iulius Cæsar that enuied Alexander the great, and Alexander likewise that enuied Achilles. And thus alwayes Enuie was fostered with Princes. With the wise and learned Enuie bare great sway; as betwixt Plato and Xenophon, the best and graueſt Philosophers in their time: betwixt Demosthenes and Æschines, betwixt Aristotle and Isocrates, one despiũg the other. Such slaughter grew of Enuie, that one Brother killed another, the Sonne the Father, and the Father likewise the Sonne: as Romulus slue his brother Remus of enuie, least hee might be King in Rome. Cambises King of Persia killed his brother Mergides (as Herodot. doth write) of enuy. Enuie caused Anacharsis the Philosopher to be slaine of his owne brother Caduidus. King Iugurth murthered both his brethrẽ Hiempsalis & Adherbales, that he only might raigne King in Numidia. Cain did kill his bro-

Hercules.

Theseus.

Cæsar.
Alexander.
Achilles.

Romulus.
Cambises.

Caduidus.
Iugurtha.
Cain.

ther Abel, the Scripture doth testifie that his Sacrifice was once accepted. Thus Enuie was seene and knowen to be betwixt Brethren, betwixt the Parentes and their Children: the like we read that Enuie committed horrible & terrible murther aswell betwixt the Husband and the Wife, as the Children toward their Parentes, as in short examples is verified. Clitemnestra slue her owne Husband Agamemnon; and shee againe was slaine by her sonne Orestes. Queene Semiramis kild likewise her Husband King Ninus, and shee was kilde euen so by her sonne called Ninus. Agrippina murthered her Husband Tiberius, and she was euen so murthered of her Sonne Nero. O cruell Tyranny, that Enuie should euer cause such vnnaturall murther, as one Brother to kill another: the Father to destroy his Sonne, the Sonne to slea his Father: the Husband to murther his Wife, the Wife to make away her Husband. Wee read in Plinie, of a certaine King in Thebes named Athamas, that gaue both his sonnes (the one named Learchus, the other Euriclea) to be deuowred of ramping Lions. So many monsterous Tyrants brought vp in the schoole of Enuie, so many deformed Centaures, that all Countries haue been full of them. When Antiphiles saw Apelles in great fauour with King Ptholome, hee so enuied the matter, that hee told the King (of spite vnto Apelles) that Apelles was the very cause of the long Warres betweene the Tirians and Egypt, to discredit Apelles, for very enuie that hee was great with the King: but the matter being knowne, and his enuie waied, Apelles was rewarded of the King with a hundred Talentes, and Antiphiles for his enuie, commaunded afterwarde all the dayes of his life, to be the slaue and bondman of Apelles. Themistocles was so grieued to see Miltiades so honoured for his great conquest and triumph in Marathea, that being demaunded why he was so sad, he answered: Miltiades triumphes will not suffer Themistocles to be ioyfull. There was no Countrie but Enuie bare sway: there.

Clitemnestra.
Semiramis.
Agrippina.

there was neuer any great Vertue, but it was accompanied with Enuie. Cæsar was enuied in Rome by Cato: Turnus was enuied in Rutil by Drances: Vlisses was enuied in Greece by Aiax: Demetrius was enuied in Macedonia, after King Cassander dyed: what Enuie M. Crassus bare toward Pompeius, it is knowne: what hidden hatred Pollio had toward Cicero, it is read in Brusonius the third Booke, the 7. Chapter, where Pollio saith to Messala, that hee might not abide Ciceros voyce. The like we read of Aristotle, who enuied Isocrates so much, that he was wont to say: It were a shame vnto Aristotle to hold his peace, & let Isocrates speake. For as there is no light (sayth Plinie) without shadow, so is there no vertue or glorie without enuie. The wauering state of the vulgar (which ruled alwayes Rome and Athens) was so mutable and vncertaine, that after wise and sage Socrates was condemned to die; beeing dead, the Athenians repented, his accusers were banished: and Socrates now beeing dead, had his pictures erected, which being aliue, the rude and vncertaine people esteemed nothing. Euen so was Aristides and Themistocles banished vnto Persia, Iphicrates vnto Thracia, Conon vnto the Prouince of Corporos, Chabrias vnto Egypt, and Cares vnto Sigeum, men of excellent vertues, of noble seruice, of renowmed fame: yet by the enuious people, banished their owne Countries to range abroad the world. Againe Homer was enuied by Zoilus, Pindarus by Amphimanes, Simonides by Timocreon: yea, learned Maro and Horace were most enuied and backbitten by Mæuius and Suffenus. What do I speaking of Enuie? Why waste I time to write of Enuie? Wherefore seeme I so fond to touch a speciall matter, being so common with all men, being so nourished in all Countries, being knowne from the beginning of the world, and being first practised by the Deuill, who enuying mans estate, the felicitie, ioy, and pleasure he was in, least man should possesse the place where sometime the

Cæsar. *Pollio.* *Socrates.* *Aristides.* *Conon.* *Cares.* *Homer.*

Diuell raigned as an Angell, deceiued man: This enuie tooke roote then in the first age, for Cain enuied so his brother Abell that he slue him, for that God accepted Abels sacrifice, and refused his. Ioseph was of his owne brethren likewise sold vnto Egypt for enuie, that he was better beloued of his father then they were. Saul did so enuie King Dauid, that he gaue his daughter Michol in mariage to Dauid, for that she being his daughter, might betray her husband to the Philistines. Dathan and Abiron had great enuie towarde Aaron. Daniel was much enuied in King Nabuchadonosors pallaces. What should I be long in this? The Apostles, the Prophets, the Martirs, yea Christ himselfe was enuied at, by the Iewes and Gentiles: in so much that tyrannie and murther was the sequele of enuie, as from time to time tried, from age to age seene, and from man to man practised, euen vnto dead men shewed: as Achilles vnto Hector, by haling and drawing his body about the fields of Troy, in open sight of King Priamus his father: as M. Antonius vnto Cicero, hauing Ciceros head set before him to ease his Tigrish mind, permitting his wife Fuluia to weare Ciceros tongue in her Bonnet: as Cambises vnto the Iudge Sisamenes, being dead to flea him: being fleam, to cut him in peeces: being cut in peeces, to giue him to be deuoured of beasts and birds. I might well declare the tyrannie of Tullia shewed toward her father King Ser. Tullius being dead, to cause her Chariot & horse to tread her fathers body in the streets. Of Tomyris Queene of Scithia toward king Cirus being dead, to strike off his head, and to bath it in blood. Of Silla toward Crasius being dead, to burne his body, more to shew his tyrannie. To note the tyrannie of Alexander in Thessalia: Of Busiris in Egypt: To open the wicked life and state of Dionisius in Siracusa: of cruell Creon in Thebes: of Periander in Corinth: of Pisistratus in Athens, I should be tedious to amplifie that which may be briefely examined. And this

Cain.

Saul.

Alexander.

Busiris.

Dionisius.

wee read and see dayly by experience, that the ende of Tyrants is to die in tyrannie; and as they deale with others, so are they dealt withall: As Diomedes and Busyris were wont to feede their Horses with mens flesh, and to quench their thirst with mens blood: so were they themselues vanquished by Hercules, and made foode to be eaten and deuowred of their owne Horses, which they before fed with other mens flesh. Likewise the great Tyrant Phalaris, and that cruell Perillus, were both destroyed with those new inuented torментes that they made for others: I meane the Brasen Bull, which Perillus made to satisfie the tyrannie of Phalaris. Thrasillus and Scyron, the one teaching the way of tyranny, was first of al in that which he taught vnto others, tormented and slaine: the other throwne headlong into the Sea by Theseus; euen so as hee was wont to doe with others. To speake of the great crueltie of Æmilius, who as Aristides in Plutarch doth testifie, vsed to recompence any man, that would and could inuent new torментes to punishe the Innocent, and to pleasure his tygrish minde: Hee (I say) dwelling in Agesta a Citie of Sicilia, made a Brasen Horse to vexe and torment the people; wherein, through the commaundement of Arminius Paterculus chiefe Magistrate of the Citie, hee first suffered the assay of his new inuented workes. Wee read againe of the Fiftie sisters, King Danaus Daughters, called Belides, which being married to the Fiftie sonnes of Ægistus, slue all their Husbandes in the first night, saue Hipermenestra: one of them so named, spared the life of her Husband Linceus. The like we reade of the thirtie sisters of Albina, which after the selfe same sort, made an end of thirtie husbandes in one night. The sequel of Tyrannie was such, that what wanted in the Father, was fully supplied in the sonne, for amendment is rare seene: and that which is more often tryed and verie well considered of a simple woman named Ihera, who when she perceiued that the people

Diomedes.
Busyris.
Phalaris.
Perillus.
Thrasillus.
Scyron.
Belides
Albina his sisters.

people of Siracusa did wish the death of Dionisius the Tyraunt, shee straight kneeled vpon her knees, and besought the Goddes that hee might liue: and beeing demaunded why shee prayed for such a Tyraunt: shee sayd: I knew three Kinges in Siracusa, euery one a Tyraunt; the second worse then the first, the third worse then the second, and now Dionisius being the fourth, is worse then the thirde, and hee that shall be fift, I feare least hee be worse then Dionisius; and therefore I pray the Godds hee might liue: for of two euilles, the lesse is to be chosen. Marke how in a simple Woman, in a sillie person, trueth often doth soiourne. The like of a certaine Husbandman wee reade, that digged in the grounde, when the murtherers that slue King Antigonus passing in haste, taking their flight into Phrigia, demaunded of the Husbandman, why hee digged so deepe: I digge vp (sayd hee) an other King Antigonus to rule Macedonia: letting them to vnderstand the true Prouerbe; That seldome comes the better; that hee that would come after, should bee farre worse then King Antigonus. O happie age, O golden world, while Tyrannie was not knowne! The great Monarchies of the world were gotten with tyrannie; and likewise through tyrannie lost. The first Monarch after the great Deluge, was that of the Assirians, which beganne vnder Ninus the third King of the Assirians, and continued in slaughter and tirannie, vntill Sardanapalus time, the last King; which was a thousand two hundred nine and thirtie yeares. From the Assirians it was wonne with the sword, and brought with violence and tyrannie by that cruell and bloodie Arbactus vnto the Medes, and remayned there vntill King Astiages, which was the ninth King, and last King of the Medes; two hundred and fifty yeares: from the Medes it was had by tirannie away by King Cyrus vnto Persia, and there stayed vntill the time of King Darius, which was two hundred and thirtie yeares: from the Persians it was with blood and great

Brusonius. lib. 6. cap 21.

Ninus the first Monarch.

Arbactus.

Cyrus

great slaughter taken away by Alexander the great vnto Macedonia, and there maintayned vntill Perseus time, which was a hundred and seuen and fifty yeares: from the Macedonians it was posted vnto Rome, where vnder Iulius Cæsar the prowdest Monarche in all the worlde, it somed in bloode, florished in tiranny a long while. Thus tirannie was fedde and fostered from one countrie vnto an other, vntil almost the whole worlde was destroyed. The murther and tiranny that long florished in Greece betwixt the Thebans and the Lacedemonians, againe betwixt the Lacedemonians and the Athenians, betwixt the Athenians and all Greece, who readeth it not in Thucidides. Tamburlanus the great murtherer, King sometime in Scythia, got through tiranny Medea, Albania, Mesopotamia, Persia, and Armenia, passed ouer Euphrates, subdued Asia the lesser, & tooke Baiazetes King of the Turkes. Zerxes called all the Princes of Asia in his voyage toward Greece, where such tiranny was vsed that not onely Cities and Countries were destroyed, but also their Temples and their Gods neglected and spoyled. The huge tiranny betwixt King Darius of Persia, and Miltiades Prince of Athens, who slue a hundred thousande of Darius men. The slaughter of King Cyrus after hee had exiled his Grandfather King Astiages from Persia, vanquished the Babylonians, and ouerthrew Crœsus King of Lydia, after he had (I say) subdued the most part of Asia, he ceased not his tiranny vntill hee came to Scythia, where hee and two hundred thousand were slaine of one woman Tomyris Queene of Scythia, who after shee had slaine him shee caused his head to bee cut off, and made it to be bathed in a great Tunne of bloode, saying these wordes: now Cyrus drinke ynough of that which thou hast alwayes soe thirsted for. Blood doth require blood, and Tiranny will haue cruelnesse. Antiochus somed in tiranny, brought in subiection Egypt, and India with other countries. Hannibal excelled all men in tyranny, as both

Alexander.

Cæsar.

Darius.

Miltiades.

Cyrus.

Antiochus.

both Rome and Italie can well testifie thereof. To speake of King Philippe and his Sonne Alexander the great, their tirannie, their conquest, and bloody warres, it were superfluous, as Thessalia, Thebes, Larissa, Olinthians, Phoceans, Lacedemonians, Athenians, Persians, Indians, & all Asia are witnes thereunto: Pirrhus, Antigonus, Pompeius the great, with infinite moe bloody Kings and Captaines, which more reioyced with tyrannie to offend others, then with iustice to defend their owne. For the triumphes of cruell Captaines is to ioy in tyrannie: the wishe and desire of the vngodly Tyrant, is to destroy all, thirstie alwayes of blood, hungrie continually of murther and slaughter. What wished Caligula the Emperour to his owne Citie of Rome? forsooth one necke, that with one stroke hee might strike it off. The difference betwixt a gentle and a godly Prince, and a cruell Tiraunt, is, and hath been alwayes seene. King Codrus of Athens, how farre excelled hee cruell Caligula? When by an Oracle it was tolde vnto the Athenians, that they should neuer haue victory during the life of Codrus their king, which when the King knew, hee clothed him like a common Souldiour; nay rather as the history saith, like a poore Begger, went vnto the middest of his enimies to be slaine, to saue Athens, How much did noble Curtius, and famous Decius surmount that cruell and tigrish L. Silla, and that wicked impe C. Marius? They through the like Oracle mooued, were ready in harnesse to mount on Horsebacke, to offer themselues aliue, vnto an open dampe and gulfe to saue Rome: the other with swoorde and fire no lesse willing to destroy Rome, then studious to spoyle their native Soyle and countrey of Italy. Againe Thrasibulus was not so beneficiall vnto Athens, but Cateline was as hurtefull vnto Rome. Diuers Princes and Noble men haue been no lesse studious how to keepe and defend their Countries, than they were loth and vnwilling to trespasse against other countries.

Alexander.
Pirrhus.
Antigonus.
Pompeius.
Caligula.
Codrus.
Curtius.
Decius.
Silla.
Marius.
Thrasibulus.
Cateline.

tries. Happy were those places, and most happy are they that speede of such Princes. How famous was Thebes while Epaminondas liued: How renowmed was Sparta while yet Agesilaus ruled: How happy was Rome when Fabius Maximus bare sway: How flourished Athens when Pericles with his magnanimity, when Themistocles with his worthines, when Demosthenes with his wisedome defended their state: The vertuous liues of godly Emperours which time aduaunced to fame, and fame spred ouer the whole world, as of Traian, Constantine, Augustus, Alexander Seuerus, with others, which were to bee honored and worthily had in memorie. The cruell tiranny of other wicked Magistrates, which neither time can take away, nor any good nature forget, as that very shape of shame, sincke of sinne, that beaste Heliogabalus, that Tiraunt Nero, that monster Caligula, with Domitian, Dyonisius, and *Caligula.* others, which are to be detested, and vtterly lothed. La- *Dionisius.* ertius in his third booke doth write, that the people of Agineta, had a lawe written, that if any of Athens should come vnto their great Citie Aginia, hee should by Law, loose his head. When Plato the Philosopher had happened to come to that Citie, it was tolde Carmendrus, who then was chiefe Judge for that yeare, that a man of Athens was in Aginia, which ought by law to die, and he calling Plato before him, in a great assembly demaunded what he was: and he sayd, a Philosopher: a certaine man enuious vnto Learning, hearing the name of a Philosopher, sayd: this is no man, but a beast: then sayd Plato, I ought to be free by your law, being a beast and not a man; and so pleaded the matter, that by the name of a beast, Plato was dismissed, applying the sense and morall thereof, that with Tyrauntes and enuious people, beastes are better esteemed then men. Such is the furious rage of Tyrannie, that without mercie and respect of person, he feedeth his furie. King Atreus, bro- *Atreus.* ther to Thiestes, and sonne to king Pelops, slue without

pittie the three ſonnes of his brother Thieſtes, whoſe blood he cauſed Thieſtes his brother, and their father to drinke vnawares: (I ſay) after he had hidden their bodyes in a caue, he cut off their members, and made their father to eate thereof. The like Hiſtory wee reade in Iuſtine that King Aſtiages made Harpagus to eate his owne children, dreſſed ready and made to be ſerued at the Kinges table, in two ſiluer diſhes before Harpagus the father: Of which as one ignorant of ſuch tiranny, hee feede thereof. Mythridates the bloody king of Pontus, ſlue his three Sonnes, & three Daughters, kild his Wife Laodices, and maried an other straight named Hipſicratea. Tiranny lurketh in the hidden veines and ſecret bowels of enuy: for euen as Mythridates ſlue his Wife Laodices; ſo Conſtantine the great Emperour ſlue his wife Fauſta: and Nero murthered his wife Poppea. To ſpeake of Cleander, Ariſtratus, Strates, Sabillus, with innumerable more, I ſhould weary any reader with the prolixitie thereof. The ſtate of Rome was ſo often changed by meanes of tyrannie, that now they raigned vnder Monarchia, and then ſtraight vnder Ariſtrocratia. And thus the commons ſeeking by change the amendment of Princes, kept alwaies the chiefe rule and gouernment of the Citie of Rome vnder Democratia, which is the popular gouernment, conſidering the corruption of Princes, to the immortall fame and perpetuitie of credite. Though it be a hard queſtion to know where Tyrannie is leaſt ſhewed, eyther in that common wealth, where the people beare ſway, or where elected number doe rule, or where one doth gouerne, yet it is hardly diſcuſſed and diſputed of the learned, for the maintenaunce of either of theſe: but that ſhall be touched in the chapter of common wealth and gouernement of Princes.

Aſtiages.

Mythridates

Conſtantine.

Nero.

Of

Of Flatterie.

FLatterie is the ſweete bayte of Enuie, the cloake of Malice, the onely Peſtilence of the world; a monſter ougly to behold, if it could be ſeene; very terrible to truſt, if it might be knowne: with as many heades as Hidra, to inuent wickednesſe: with as many handes as Briareus to commit euill: with as many eyes as Argos, to beholde vengeance: with as ſwift legs as Thalus to goe to naughtineſſe, entring into euery mans houſe with a tongue as ſweete as Honey, hiding in euery mans heart as bitter as Gall; of whom the old Poeme is ſpoken, *Mel in ore, verba lactis: fel in corde, fraus in factis.* Of which Antiſthenes the learned Athenian was wont to ſay, *Antiſthenes.* that he had rather haue Rauens in houſe with him, then Flatterers: for Rauens (ſayd hee) deuoure but the Carcaſſe being dead, but the Flatterer eateth vp the body and ſoule aliue. For euen as Tyrannie is hidden in the ſecret bowels of Enuie, ſo is Enuie cloked vnder filed phraſe of Flatterie; and very well compared to the Crocodile of Nilus, or to the Sirenes of the Seas; the one weeping & mourning, the other ſinging & laughing: the one with mone, the other with mirth, ſtudie how to annoy the poore Mariner. The flattering Paraſite (as Ouid ſayth) denieth with the negatiue, and affirmeth with the affirmatiue: weepeth with him that is ſad, and laugheth with him that is merrie: as ſometime Cliſophus when his maiſter Philip King of Macedonia, and father vnto Alexander the great, would hault becauſe he had the Gout, hee would hault likewiſe: when the King would be merry at his drinke, Cliſophus would not be ſad: In fine, whatſoeuer Philip tooke in hand, the ſame Cliſophus did maintaine. Ariſtippus the Philoſopher could better pleaſe King Dioniſius with adulation, then

Dion the Syracusan could pleasure him with trueth. Cleo could better accomplish the desire & lust of Alexander with forged flatterie, then Calisthenes his counsellour could satisfie him with Philosophie & trueth. Who might moove Cæsar to do any thing so much, as Curio the Parasite: not Pompeius his sonne in law: nor yet his onely daughter Iulia, nor all the Senators of Rome might make Cæsar friende or foe so much, as Curio. Flatterers are dangerous vnto the most part, hurtfull vnto all, profitable vnto none; and yet of Princes most accepted. In Court like furious Centaures, by-formed Scillaes, huge Ciclops, grim Gorgons, fretting Furies, and monstrous Harpeis: yea with thousand more deformities: vnder the shape of humanitie, they swap and rule. For who is more made of, then hee that ought least to be esteemed: Who is trusted more, then hee that deceiueth soonest: Who is heard more at all times, then hee that ought least to come in sight at any time: Who hath more of all men, then hee that deserueth least of all men: In fine, who is more beloued any where, then hee that ought most to be hated euery where: The common people of the Medes and Persians, for that they kneeled vnto Alexander, and made him the sonne of Iupiter, were more esteemed for their flatterie therein, then the Nobles of Macedonia for their trueth and plaine dealing. What is it, but Flatterie bringeth it to passe: That which the famous & renowmed Prince Agamemnon with all the force & power of Greece, could not with ten yeares siedge subdue (I meane Ilion in Phrigia, that noble Citie of Troy) one subtile Sinon, a simple & a silly Greeke, allured the minde of King Priamus, deceiued with flatterie the nobles, & entised the citizens through adulations, to their vtter destruction and last confusion. That auncient and renowmed Citie of Babilon, which King Darius with all ỳ power of Persia, with long wars and losse of men: yea when all his strength fayled him, and all his force neuer able to vanquish any part of that noble

Apt epithets for flatterers

noble Citie, one Zopirus a Citizen borne in Babilon, through forged Fayth & filed Flatterie (I say) betrayed his native Citie vnto King Darius. That famous Citie of Olinthus, which the valiaunt Conquerour and puissaunt Prince Philip King of Macedonia, could neuer destroy with his great Armie and strong Hoast, yet one dissembling Lasthenes with Flatterie conquered them, and gaue them vnto the enimies hand king Philip. To speake of the auncient Lacedemonians, the most famous & worthiest people in the whole world for their warres: whom neither Medes, Persians, Macedonians, nor all Greece againe might vanquish before, Phrinicus with Flatterie deceiued them. The people of Samos were deceiued by false Apollonius. Menelaus was beguiled with the Flatterie of Paris. Dion of Siracusa was slaine by his flattering friende Calicrates. O sucking Serpent of cancred malice, whose small fruite is terrible death. If King Antigonus had knowne the flatterie of his faigned friend Apollophanes, hee had not been deceiued as hee was. If King Astiages had throughly knowne Harpagus his seruant, he had not been slaine of king Cirus. If the noble & famous Romane Crassus had not waied the flatterie of Carenus, hee had not been so shamefully murthered amongst the Parthians. What Flatterie was betweene Iason & Medea? What deceipt followed? What adulation was betwixt Theseus and Ariadne? What falsehood ensued? the one, King Oetes daughter of the land of Cholcos, helping Iason vnto the golden fleece: the other, king Minos daughter of Creete, deliuering Theseus out of the dreadfull dens of Labirinthus from the monster Mynotaurus; but both deceiued by Flatterie. How did Æneas the Troian Prince deceine Queene Dido with Flatterie? How did Demophoon ℘ Grecian beguile queene Phillis with adulation? How diuers such Queenes, Ladyes, & others, haue been allured and entised by faire speach, the dayly experience with pollicie and practise therein, is a certaine and

Zopirus.
Lasthenes.
Phrinicus.
Apollonius.
Paris.
Calicrates.
Apollophanes.
Harpagus.
Carenus.
Iason.
Theseus.
Æneas.
Demophoon.

sure

sure proofe of the same: which because they are common Histories, I will omit to speake off. But passe wee forwarde in the pilgrimages and affayres of Princes. Who murthered Cæsar that worthy Emperour, in the Senate house of Rome? Brutus and Cassius those flatterers that Cæsar loued most: Who poisoned that mightie Conquerour Alexander in the middest of his triumphes at Babylon? those that flattered him most, his owne cup-taster Iola and his kinseman Antipater. Who betrayed that famous Romane Cicero vnto his meere enimie Marcus Antonius? euen hee whom Cicero before defended and saued from death, Popilius. Finally, who betrayed Christ both God & man, vnto the Scribes and Pharisees? his Purse-bearer, that flattering Iudas, with faire speach, saying: *Aue rabbi*, embracing and kissing him, as flatterers vse to doe. Where is there greater tyrannie shewed, then where flatterie is most vsed: Where is there greater deceipt practised, then where curtesie is most tendered: Where is more falsehoode tryed, then where trust is most reposed: The first thing that deceiued man, was Flatterie, which the Deuill the Serpent put in vre to deceiue Eue, flattering her, saying: If thou eate of this fruite, thou shalt know good and euill; and you shall be as Gods on earth. As the Deuill is the onely author of all Lyes, so is hee the onely father of Flatterie, attempting alwayes the best & not the worst, accompanying the highest & not the lowest, frequenting the Court more then the Country, approching nigher stately Princes, then poore Beggers. And no maruaile, when Christ was assaulted with Flatterie of the Deuill, promising him all the world, if hee would kneele and flatter him. Would to God that all Princes would speake vnto Flatterers, as Christ spake vnto the Deuill: Auoyde Satan: Away flatterer. Or else I wish that wise men (which are soonest of all by Flatterie allured) would imitate the example of a Noble man of Thebes named Ismenius, who being sent Embassadour from

Brutus and Cassius.

Iola & Antipater.

Popilius.

Iudas.

Ismenius.

Thebes

Thebes vnto Persia, vnderstanding the maners and fashions of the proud Persians, that nothing can be gotten without flattery, no body can be heard without kneeling, did let downe his Ring to ỹ ground, whereby he might stoope before the King, not vnto the King, but to take vp his Ring: Or else I would wishe all men to aunswere Flatterers, as Diogenes aunswered Aristippus, who speaking vnto Diogenes, that if Diogenes could be content to flatter Dyonisius the King, hee needed not to licke Dishes, or to liue poorely in Athens: vnto whom hee aunswered: If Aristippus could be content to licke Dishes, or to liue poorely in Athens, hee needed not to flatter Dyonisius. It is read in Cælius, that the women of Cipria were most giuen to loue flatterie, insomuch that they kneeled downe to bow & bende their shoulders, as a footestoole vnto their Ladyes to mount vnto their Chariots: Surely the men of Persia, and the women of Cipria, engendred such broodes of flattering Parasites, that glorious Maisters neuer want flattering seruantes. The Schollers of Gnato frequent alwayes Thrasonicall places. Haue wee not many now adayes that will speake vnto their friendes as Nicesias was woont to say to Alexander the great, beeing wounded, and his blood gushing out: O what Noble blood is this! This blood commeth from some God, and not of man: Thus (I say) flattering Nicesias would affirme, that the Gnatte which happened to taste of the blood of Alexander, must needes farre surmount other Gnats. The wise man saith, that fiue thinges ought of all men to be mistrusted: a strange Dogge, an vnknowne Horse, a hollow Bancke, a talkatiue Woman, and a flattering Seruant. Faire wordes make Fooles faine: yea, flattering speach ouercommeth wise men. Demetrius hauing then obtained victorie in the warres at Salamina, being so ioyfull and glad of his happe, did sende Aristodemus a very subtile and a cunning Flatterer, to certifie his father King Antigonus, of his prosperous successe, giuing

Diogenes.

Aristippus.

Nicesias.

Demetrius.

Aristodemus

in charge vnto him, to shew the King his father orderly the triumph and victorie in large maner. Aristodemus no lesse ioyfull of the message, then skilfull in flatterie, leauing his Nauy, and his company in Cipris, went on land towarde King Antigonus, who hauing vnderstanding that Aristodemus was come from his sonne Demetrius, being desirous after long looking of newes, to heare of the Warres, and successe of his sonne, sent diuers to meete him on the way, to know the trueth and effect of his comming: hee saluted all men as one very sadde, and so sad, that all men iudged that either Demetrius was slaine, or els lost the field. The King being certified that Aristodemus was very sadde, and that there was no likelihood of good newes, came hastily to meete him: which when Aristodemus saw, hee cryed out with a loude voyce a farre off, saying: Most happie art thou King Antigonus commended of the Gods, saluted of Demetrius, & this day feared of all the world. Thy sonne is Conqueror ouer Conquerors, and King ouer Kings, triumphant victor in the warres at Salamina: thus artificially Aristodemus vsed such Flatterie before King Antigonus, that the King had as great a delight to heare Aristodemus flattering phrase, as he had ioy and gladnesse of the prosperitie of his sonne Demetrius. Thus Aristodemus with Flatterie woonne the heart, & waded the bowels of King Antigonus, that his rewarde was as much by his Flatterie, as his thankes was for his newes. Marcus Antonius delighted so much in the flattering speach of the Athenians, at what time he was enforced to forsake Rome by meanes of Augustus Cæsar, who to reuenge the death of his vncle Iulius, threatned Antonius, that the Citizens of Athens went to meete him out of the Citie, hauing an Oration in commendation of his wisedome, saying: that hee was well worthy to haue Minerua in marriage. He ioyed so much of their adulation, that they won this Romane by flatterie, to do more honor vnto Athens, then nature could craue at his hand,

Plutarch in vita demetrij

hand, to loue Rome. Such force hath flatterie, that when Alexander the great, would haue dyed for sorrow: yea, would haue killed himselfe, for that hee slue Clitus his foster-brother, in his anger: yet Anaxarchus with faire wordes and sugred sentences, asswaged his sorrowes. Aristippus when hee might not obtaine his purpose at Dionisius hand with flatterie and faire words, he would kneele downe embracing and kissing his feete: and being accused of his friendes for that hee was a Philosopher, to be a Flatterer, hee aunswered them in this sort: Aristippus is not in fault to speake vnto any man where his eare is, Dionisius rather is to be blamed to heare at his feete, or to haue his eares at his heeles. Diogenes therefore being demaunded what Beast was most hurtfull vnto man: Of wilde beastes (said hee) a Tiraunt: of tame beastes, a Flatterer. What greater hurt happened vnto that noble and famous Alcibiades, then Flatterie of fayned Friendes, to take him away from his maister Socrates, with whom hee was instructed in Philosophie to know himselfe, to be acquainted with selfe-loue, and to glorie in Flatterie, that at length with Timandra his Harlot, who a long time beguiled him with Flatterie, the house being fired, he was forced to flee naked from his foe, vnto the middest of his enimies to be slaine. And thus this valiant Greeke was shamefully slaine by Flatterie, whose vertues otherwise, the learned Thucidides could neuer sufficiently prayse. What Subiect is hee, that delighteth not in flatterie: What Prince is hee, that is not pleased with adulation: What God is he (saith ỹ Poet) that loueth not his commendation and prayse: Hercules was glad to heare the adulation of Cercopes. Bacchus was ioyfull to heare the flatterie of Silenus: Euen Iupiter himselfe (the king of Gods) was delighted in Vulcan. The remedy therefore to auoyde this Gorgon, to expell this Monster, to exile this Murtherer, is (as Cato the wise man sayth) to vse trueth: for hee that vseth to heare good talke alwaies, wil neuer speak euill any time.

Anaxarchus

Aristippus.

Alcibiades.

Plutarch. lib. 7.

Hercules.

Bacchus.

Iupiter.

The nature of Flatterie was so knowne, and was so hated of Augustus the Emperour, that hee lothed kneeling of his housholde Seruantes. Tiberius the Emperour likewise would in no wise suffer any of his owne men to call him Lord; for that there is but one Lord. Flatterie was so abhorred in Athens, that when Timagoras was sent as an Embassadour vnto Darius King of Persia, for that hee flattered the King in talke at his returne, he was beheaded. Euen so Euagoras, for that he called Alexander the sonne of Iupiter, was punished vnto death. The Lacedemonians feared Flatterie so much, that they banished Archilogus, onely for his eloquence in a Booke that he made. Flatterie was so odious in Rome, that Cato the Censor, gaue commaundement to expell certaine fine Orators of Athens out of Rome, least with faire speach and flatterie, they might annoy the state of Rome. What is it, but Fatterie can compasse? What may not sugred Orators moue? What could not Demosthenes do in Athens? What might not Cicero perswade in Rome? King Pirrhus was wont to say of Cineas his Philosopher, that hee wonne more Cities, Townes, and Countries, through the flattering stile of Cineas, then he euer subdued with the strength and force of all the kingdome of Epire. But to auoyde too much tarring of one string; which (as Plutarch sayth) is tedious to the reader: for nature is desirous (sayth Plautus) of nouelties: leauing (I say) Flatterie as Counsaylour vnto Princes, hayle-fellowe with Noble men, Chamberlaine with Ladyes, chiefe Gouernour of the common people: I will speake a litle of those that fledde Flatterie: It was the onely cause that Pithagoras, that noble Philosopher forsooke his Countrie Samos: the whole occasion, that worthy and learned Solon fledde from Athens: the chiefe matter, that made Licurgus to renounce Lacedemonia, and the onely cause that made Scipio Nasica forsake Rome: for where Flatterie is esteemed, there Trueth is banished: where Flatterie is aduan-

Augustus.
Tiberius.
Timagoras.
Lacedemonians.
Romanes.
Demosthenes.
Cicero.
Cineas.
Solon.
Licurgus.
Scipio.

aduanced & honored, there Truth is oppressed & banquished: In fine, Flatterie findeth friendship, when Trueth getteth hatred; as is proued in the Histories of Seneca & Calisthenes, two famous Philosophers: the one maister vnto Nero Emperour of Rome, the other appointed by Aristotle to attend vpon Alexander the great, King of Macedonia; which Philosophers because they would not feede the corrupt natures and insolent mindes of these proude Princes, with adulation and flatterie, they were put to death: Seneca by Nero, for his paine and trauaile taken with the Emperour in reading him Philosophie, when Nero was young: Calisthenes by Alexander, for that he enuied against the Medes and Persians, who vsed such flatterie, that Alexander commaunded all men to call him the sonne of Iupiter. Euen so of Cicero and Demosthenes: the one the soueraigne Orator and Phenix of Rome, the onely bulwarke of Italie: the other the sugred Anker, the Patron of Athens, and protector of all Greece: After they had sundrie and diuers times saued these two famous cities, Rome and Athens, the one from the pernicious coniurations and priuie conspiracie of that wicked Catelin and his adherentes, the other from the proud attemptes and long warres of that most renowmed warriour Philip King of Macedonia: yet were they after many vertuous acts done in theyr countries, & for theyr countries, from their countries quite banished and exiled. Cicero for Clodius sake, Demosthenes for Harpalus; which the Romanes tooke so heauily, that twenty thousande ware mourning apparell with no lesse heauinesse in Rome, than teares for Demosthenes in Athens. Flatterie then was of some so hated, that noble Phocion a learned Athenian was woont to say to his friend Antipater that hee would take no man to be his friend that hee knew to be a flatterer. And most certaine it is, that he at this day that cannot flatter, can get no friendshippe: according vnto that saying of Terence,

Seneca.

Phocion.

rence, *obsequium amicos &c.* For euen as Aristides of
Aristides. Athens for his manifolde benefites vnto the Athenians
was by flatterie preuented, and for trueth banished: so
likewise was Thucidides being sent as an Embassa-
dour from Athens vnto Amphipolis, a Citie betwixt
Thracia and Macedonia, which King Philip kept by
force, by flatterie preuented and exiled. True seruice is
often rewarded with anger and wrath of Princes, as
Thrasibulus. Thrasibulus a noble Captaine and famous, for his truth
Lentulus. was banished out of Athens. Lentulus the defender of
Dion. Italy, exiled from Rome. Dion of Siracusa hunted out
Hannibal. of his countrey by Dionisius: euen that renowmed
Hannibal the long protector of Carthage, compelled
after long seruice to raunge abroad like a pilgrime eue-
ry where to seeke some safegard of his life. Too many
examples might be brought of Greeke and Latin histo-
ries for the proofe hereof. The chiefest Anker and the
strongest bulwarke of a common wealth saith Demost-
henes is assured faith without flatterie, and good will
tryed in the Commons, plainnesse without deceit, bold-
nesse and trust in the nobles. Flattery is the only snare
that wise men are deceiued withall: and that the Pha-
risees knew well, when that they would take our Sa-
uiour Christ tardie in his talke, they began to flatter
Math. 25. him with fayre wordes, saying: Maister, we know that
thou art iust and true, and that thou camest from God:
Euen so Herode willing to please the Iewes, in kil-
ling Iames the brother of Iohn, in prisoning Peter, in
pleasing the people with flatterie when hee spake any
flattering phrase, the people straight cried out, saying:
this is the voyce of God, and not the voice of man:
Act. apost. so sweete was flatterie amongest the Iewes. The flat-
12. tering friendes of Ammon knowing the wickednesse
of his minde, and his peruerse dealing toward Mardo-
cheus, did not perswade Ammon from his tirannie,
but flattered him with faire wordes, and made him pre-
pare a huge Gallowes for Mardocheus, where Ammon

and

and his children hanged. Likewise the young man that came to flatter King Dauid, saying: Saul & his children are dead; was by Dauid for his flatterie, commaunded to die. Tertullus when he was brought to dispute with Paul, first he flattered Fœlix the President of the Iewes, because with flatterie, hee thought to win the heartes of the hearers. In fine, Flatterers deale as the false Prophets sometime, that did assure Achab King of Israel of great fame and lucke in the warres to come: I say, they euen so will flatter their friendes of all good successe to come, and passe with silence, the trueth present. *Tertullus.*

Of Pride.

PRide is the roote of all euill, the sinke of al sinne, the cause of al wickednes, the auncient enimie to the state of God; before man was made, it did attempt the Angels. The outwarde pompe and vaine ostentations of shifting shewes from time to time, from age to age, may be a sufficient proofe, how prone, how bent, and how willing we be to honour Pride. Eusebius doth report, that Domitianus the Emperour, by an order of law, charged all men to call him *Dominum & Deum Domitianum* that is, to name him Lord & God Domitian: certainely too high a stile, though hee was an Emperour, to be called a God. Likewise wee read of a certaine king in India named Sapor, which would be called King of Kings, brother vnto the Sunne and Moone, fellow vnto the Stars. Ælianus a Greeke historiographer, in his 14. booke, entituled of diuers histories, doth write of one Hanno borne in Carthage, which was so proude, that he caught certaine Birdes and kept them in a darke place, where hee often priuily resorted to teach them to speake. *Domitianus.* *Sapor.*

The

The Birdes being brought vp day and night, with one lesson after much paine & trauaile taken, when the Birds could speake, hee did let them flie abroad euery where, to chirpe and bragge that proude lesson, which hee taught them, which was this: *Deus est Hanno*; Hanno is a God. *Hanno.* Be there not (suppose you) some of Domitianus Court that thinke that there is no God but themselues? Be there not some of King Sapors minde, that make themselues coequal to the Heauens, and farre superiour to the Earth whence they came? Are not diuers brought vp in the Schoole of Hanno, which inuent diuers wayes how they may seeme to bee otherwise then they are? GOD graunt there bee not too many like proude Suffenus; *Suffenus.* flattering themselues in their owne follie, delighting too much in their owne doings, ensuring themselues to bee some offsprings of Gods. Wee reade in Iustine, that *Alexander.* Alexander would not be called the sonne of Philippe, perswaded with himselfe, that some God was his Father; wherefore he went vnto Rhodes, where the Temple of Iupiter Ammon was, to know his Progenie; where & when it was; by Oracle of Iupiter, and by false flattering Prelates of the Temple, hee was saluted as a sonne vnto Iupiter: after which, hee commaunded euery man to call him so: hee waxed not proude hereby himselfe, but corrupted diuers others, as Perdicca and Craterus, triumphed in ostentations of vaine shewes. The maner of Pride is, to suffer no equalitie: for as Archestratus the Athenian was woont to say, that Athens was not able to suffer two Alcibiades; so Ethocles the *Alcibiades.* *Lysander.* Lacedemonian did often vse to say of Lisander, that Sparta might not abide two Lisanders: noting the insolencie and pride of them both, of Alcibiades in Athens, and of Lisander in Sparta. Such is the ambition of Pride, that it coueteth superioritie ouer all, and suffereth coequality of none: as Diodorus in his second booke doth report of Alexander the great, who aunswering the Embassadours of King Darius, entreating for peace,

peace, seeking friendship and amity of Alexander, promising his Daughter therefore in mariage with diuers large promises, said: as the heauens can not suffer two Sunnes to rule, so the earth may not suffer two Alexanders: this proude Prince forgat that little sentence: *Terra ex terra in terram, & quæuis terra sepulchrũ.* There was somtime a certaine Phisition named Menecrates, so glorious and so proude, that when he wrote any letter vnto King Agesilaus, he vsed this stile, *Menecrates* Sonne vnto great *Iupiter* doth salute thee *Agesilaus* King of *Sparta*. This proude Phisition neuer tooke money of his patientes, but after this sorte hee inuented with them, that when they recouered health, they should sweare vnto him to call him maister, and to certifie the people abroade, that he was one of the sonnes of Iupiter. Likewise in Rome there was (as Agrippa doth witnesse) a Schoolemaister and Gramarian named Palæmon, and an other in Alexandria named Appius, the one of such arrogancie and pride, that hee promised immortalitie and euerlasting felicitie, vnto any that hee dedicated any booke of his: the other, of such glory and selfe loue, that all learning (as hee supposed) had a beginning by him, and should haue an ende by him likewise. See the arrogancie of simple men, and marke the folly which followeth pride. Was it pride or folly in Empedocles the Philosopher, to mount the top of the high hill Ætna, thinking hee might thence with winges of pride ascend easily to the Skies to rule the heauens, and to gouerne the states of the starres: What pride had Milo in himselfe: What glorie had Polidamas in his strength: the one, supposing hee was able to plucke vp great Trees from the grounde, huge Okes from the rootes: the other, thought him strong ynough to resist great Hilles, to withstande with his Souldiours, monstrous Okes. Such is the fond fancie of men, and selfe loue which some conceaue of themselues, that some are too proude with Palæmon in Grammer,

Menecrates.

Palæmon.

Appius.

Empedocles.

Milo.

some too high minded with Menecrates in Phisicke, some too glorious w Empedocles in Philosophy, some too ignorant with Næstorius in diuinitie, some too bold with Polydamas of their strength. In fine, some men are in any thing proude, for Pride is as often placed in a ragged coate, as in a veluet gowne. Therefore as Diogenes was wont to say vnto Plato, because hee went braue in apparell, *Calco fastum Platonis*: euen so Plato answered Diogenes, for that hee went ragged: *Et ego calco fastum Diogenis.* And as pride is often in the simple, so it is found oftentimes in the ignorant, and blinde; For Seneca, doth write a pretie historie of one Sparsus, which was wont when hee came amongest ignorant men, to be a notable Scholler, reasoning and disputing in all Sciences, and when hee happened to come where wise men, and learned men were, then hee would faine madnes, as though he were not ignorant in any thing, but rather subiect vnto infirmities, whereby he sayd he could not reason during the rage of his sicknes. A shift vsed of diuers, for who is more bolde in some place, then blinde bayard, who speaketh more then he that knoweth least, who taketh more vpon him in all thinges, then he that can least iudge of any thing? Herodotus in his fourth booke, and Gellius in his sixtenth, do write of certaine people called Psylli, who are so foolish, that with weapons harnessed on horsbacke, they marche orderly in battaile arraye vnto the fielde to fight with the Southerne wind, for that they thinke the Southerne winde to bee the onely cause of their losse and greate damages, and because it is hurtfull vnto their Countrey, their landes, their beastes and their people, they arme themselues to requite the iniurie, in fielde with manhoode. The like is read of the people of Celta, which likewise are so proude and hardie, that oftentimes they drawe their swordes and shake their speares at the surging waues of the Seas. There is a kinde of meere madnes, in pride, as Chares, which Plutarch writeth

Diogenes.

Plato.

Sparsus.

Psylli.

Celta.

teth of, waxed so proude, because hee hurte King Cyrus in the knee, that for very pride that hee hurt such a great King, he became starke madde, so glorious and so proude waxed this foolishe Chares of such a chaunce. Aiax Thelamonius, a stoute and a Valiaunte Greecke, because hee might not haue the Harnesse of Achilles, being giuen before by Agamemnon vnto Vlisses, at the siege of Troie, waxed so madde thereby, for that hee thought no man worthy to weare them, but onely hee himselfe; that he beate Blockes and Stones, hee fought with great trees, cut downe theyr bowes and branches, he killed heardes of beastes, supposing Vlisses to bee amongest them, thinking to kill him and Agamemnon, which was generall and chiefe Prince ouer all the Greekes: the one for that he presumed to weare Achilles harneis, which was onely meete for him, the other for that he gaue vnto others, which he ought to haue giuen vnto him; and this onely proceeded of selfe loue, which is the nourse of pride. Diuers there be that be proude of their euill doinges, as Chares was, and some as ignorant as Sparsus, and some as mad as Aiax, thinking no Man worthy of any thing but themselues. I write as a Poet, I meane as a Christian, bouldnes and rashnesse, are handmayds of pride. For what is it but pride taketh in hande, selfe loue and arrogancie are chiefe Counsellours vnto Pride, the onely Nourses which feede and maintaine Pride. How bolde was Lucifer to presume through pride, to sitte in the Sacred seate of GOD, to attempte his maiesties throne, though an Angell great, prouoked by Pride to bee a GOD: so ambicious his impes are, to mounte vnto the seate of Princes. Howe presumptious sometime the great Giantes were, to throw mighty stones, and huge rockes vp to the heauens, to strike downe the Starres, and as they thought to moue Iupiter vnto warre: So impudente are their disperse broode, with wicked and violente dartes of Pride, agaynst

Chares.
Aiax.
Lucifer.
Giants.

Phaeton. heauen and earth. How rash was Phaeton to mount the loftie skies, attempting to rule the glorious Globe of mightie Phœbus? So arrogant some are to challenge that by Pride, which they ought most to abhorre by reason. *Icarus.* How saucie was Icarus to enterprise beyonde his reache, to ascende through Pride, aboue his father Dedalus, and to mount higher to the heauens. So foolish are they, which beyond their nature and arte, doe enterprise that, which their witte and reason can not comprehende. *Acteon.* How Proude was Actæon, to presse in place, where sacred Diana was: *Bellerophon.* How bold Bellerophon, to ride on Pegasus? *Perithous.* How mad was Perithous, to attempt the most daungerous and perillous Riuers, Acheronta and Phlegeton, yea, to passe vnto Erebus, to steale Proserpina King Plutoes wife away: Some are so bewitched by pryd, that either wickedly to win, or shamefully to lose, they hazard life. But the prouerbe is true, pride will haue a fall. Lucifer fell from the height of the heauens, vnto the very bottome of hell: his Imps shall follow him. The Giauntes were destroyed, and conquered by Iupiter: their brood shall be likewise vanquished. Phaeton burned, Icarus drowned, Actæon eaten of his owne Dogges, Bellerophon brake his necke, Perithous deuowred of Cerberus, Milo slaine, Polidamas killed, Cæsar murthered, Alexander poysoned, Hercules vanquished. In fine, all Proude persons iustly plagued. The cause of pride is to forgette GOD. The frisseling and frompeling of haires, the painting and colouring of faces, the staring and rowling of eyes, are outwarde shewes of immoderate Pride: such bragging in gesture, such countenaunce in looking, such bearing of body, that Pride it selfe seemeth therein to soiourne. Such washing in sweete Waters, such smelling of sweete Odours, such desire to see, and to be seene; to speake, and to be spoken vnto, that vnder the banner of Pride, they triumph and glorie. O stinking seede of Man from the beginning! O house

of

of bounge, in the middeſt of his gloꝛie! O Woꝛmes meate, in the ende! A man oꝛ a woman (ſayth Euripides) ſmelleth well, when they ſmell of nothing but of inward cleanlineſſe, and not of outwarde ſhewes. That man, and that woman (ſayth noble Thucidides) is moſt to be commended, that is neither prayſed, noꝛ diſprayſed: the ſmell of Pꝛide, is the woꝛſt ſauour of ſtinch. And heere I thinke good to recite a Hiſtoꝛie, which is witten in the liues of the holy Fathers, that an Angell kept companie with an Eremite, who paſſing by a dead ſtinking carcaſſe, the Eremite, ſtopt his noſe, to auoyde the ill ſauoure and ſmell of the Carren, whereat the Angell ſmiled: A little further they paſſed by a fayꝛe Garden, where ſate a very faire Woman richly apparelled, bedeckte with fragrante Flowers, and ſweete Odours, in a greene Arboure, with her Lute in her hand, whereat the Angell ſtopt his noſe: the cauſe beeing demaunded, why he ſmelled not the ſtinking dead Carren, and ſtopt his noſe at the ſight of a very faire Woman: The Angell anſwered, that Pꝛide and Vaineglozy doe ſtinke woꝛſe befoꝛe the maieſtie of GOD, then all Carrens of the woꝛlde. The Pꝛide of the Queene Cleopatra, that ſhee had her dꝛaught to dꝛinke vnto M. Antonius: The arrogancie of the Empꝛeſſe Poppea, in making her Hoꝛſes to be ſhodde with pure Golde: The vaineglozie of Queene Semiramis, in crauing at her Huſbandes hand King Ninus, the Scepter, Rule, and Gouernment of Siria vnto her owne handes fiue dayes, were iuſtly plagued; the firſt, ſtinged vnto death by Serpentes: the ſecond, ſlaine of her huſbande Nero: the third, killed by her ſonne Ninus. So that ſome Women likewiſe be ſo Pꝛoude, that diuers aduaunce themſelues with pꝛoud Niobes, befoꝛe the Goddeſſe Latona. Diuers pꝛeferre themſelues with arrogant Antigona, befoꝛe the Goddeſſe Iuno: and diuers there be that will ſet themſelues with ſelfe loue with Lichione, to goe befoꝛe the Goddeſſe Diana. In fine, the moſt part

Cleopatra.
Poppea.
Semiramis.
Niobes.
Antigona.
Lichione.

prone in comparisons with King Prætus daughters, to matche themselues with the learned Muses: but iustly rewarded were they, according vnto theyr pride and presumption. These vnequall proude Comparisons, breede much dissension, euery peeuishe Pan will compare with learned Apollo, euery Momus will assaile Minerua, and euery Zoilus will barke at Cicero. Though the wordes be Poeticall and darcke, yet I hope the sense thereof is plaine to bee vnderstanded; euery man is with proud Narcissus in loue with his owne shadow, desirous to viewe him selfe in the Glasse of foolish Accon, studious and carefull to finde out the curious hope of Phaon. Pride the ring-leader vnto hell, hath so many shiftes, so many shewes, so many chaunges, so diuers shapes on earth of the diuell, as the Poetes affirme, that Periclimenus had of Neptune vpon the seas. Is not the proud man shifted vnto a cleane man, a fine man, a handsome man? Is not the couetous man changed vnto a subtill prudent man, a warie wise man? Is not the Lecherous called an amorous man, a louing, and a courteous gentleman? Is not the idle man named a quiet and harmeless man? Is not the flatterer compted an eloquent person, learned and wittie in his talkes? Thus vices are couered with names of vertues, whatsoeuer is done of enuie, is done of good will: and whosoeuer is a drunkarde, is a good fellow: and what is likewise done vnder tirannie: it is but applied vnto iustice. So that drunkennesse is chaunged vnto good fellowship, gluttonie vnto hospitalitie, enuie vnto good will, and Tirannie vnto iustice. For now these monsters which can shift themselues to so many chaunges, lyke Protheus, I might compare iustly the mankind by their shifting chaunge of names vnto Achelous, who when he would fight with Hercules, he would shift him vnto a Serpent, and from a Serpent, he would chaunge himselfe vnto the likenesse of a deuill, or being a deuill, hee could chaunge himselfe to what forme and frame

Pan. *Momus.* *Zoilus.* *Narcissus.* *Accon.* *Phaon.* *Periclimenus.* *Achelous.*

he

he would. So the proud women likewise vse as many names of Vertues vnto Vices. I might well thinke them to be of the broode of Metra, the daughter of Erisithon, which the Poets faine, shee would alter her selfe sometime vnto an Oxe, sometime vnto a Mare, sometime vnto a Hart, and sometime vnto a flying Foule: but the true shewe, the naturall Metamorphosis of Pride is, to change vnto a Deuill, the father and graund auctour of Pride. Pride would fayne climbe vnto the Skies: the nature of the proude man is, to be exalted, though he be neuer so simple: for poore Temison a Gardin[illegible] would be called Hercules; and Menecrates the proude Phisition, would be called Iupiter. Wee ought to reioyce in nothing, but in the Crosse of Christ. But we reioyce of the disguised shewes of this wicked world. So proude was Cressus King of Lidia of his wealth, that hee went to Delphos to know of Apollo, whether any man were so heppie as hee was, in all the world: but for all his pride and wealth, poore and simple Aglaus of Arcadia, was preferred before King Cressus, by Apollo; and in the middest of his pride, destroyed he was by Cirus King of Persia. So Proud was king Candaules of the beautie of his wife, that he to whom he shewed his Queene naked, and bragged of her beautie (I meane Giges) the same spoyled him from his Wife, and from his Pride; slue him, and marryed his Wife afterward. Euen so Alexander Phæreus, for the Pride he had in tirannie, was slaine of his owne wife; of whose beautie he made bragges to euery man. Fabia, a woman sometime of Rome, waxed so proud of a young man that loued her, named Petronis, that shee slue her owne Husbande Fabritianus. Pride in any thing, prouoketh vengeaunce in all men. The Pride that Alexander the great had after his tyrannie in Persia, King Darius beeing vanquished, was seene and proued in the Marriages of the nobles of Macedonia, vnto the women of Persia, where he married first Stratonica, the Daughter of King Darius,

Metra.

Temison.

Cressus.

Aglaus.

Candaules.

Alexander Phæreus.

Fabia.

Alexander.

Ælianus. lib. 8. de va. hist.

rius, and made lxxx. and ten marriages in the same day when hee was married himselfe; where such Pride was vsed, that hee made an hundred Tables wrought with Gold of Arabia, with engines of Barbary, euery Table hauing siluer Trestles, & Alexanders Table had Trestles of Gold. Thus the wealth of Darius caused first Pride, and then Tyrannie in Alexander. What is it but the Proude man thinketh he may doe? Antiochus was so Proude, that hee had that admiration of himselfe, that he iudged him able to sayle on the earth, and to go on the seas. Nicanor likewise said of his insolent and arrogant Pride, that as God was mighty in Heauen, so Nicanor was mightie on earth. Pride is neuer seene long vnreuenged: for Nabuchodonosor, that mighty and proud Prince, commaunding himselfe to be called a God, was made a beast to eate grasse seuen yeares, for his pride: hee woulde ascende vp vnto heauen, and bee made like the height, and he was thrust downe vnto Hell, most like a beast. Herod shining in his royall Robes, preached with such pride vnto the people, claiming vnto him the due honour and glorie belonging vnto God, in the middest of his pride, while yet the people saide, this is the voice of God and not of man, behold the Angell of the Lord strooke him, that with Wormes hee was consumed, and with Lice eaten to death. Chore, Dathan, and Abiron, for their proud insurrection against Moyses, were swallowed vp into the bottome of the earth. The proude Philistian Golias, bragging out his owne strength, trusting in his owne power, was conuicted by little Dauid a boy, at that time keeping sheepe. God doeth detest pride, and that by the mouth of his Prophet Esaie, hee treadeth downe the pride of the Daughters of Syon, for that they walke in their owne waies, for hee hath no pleasure in mans legges, nor in any outwarde painted shewe, but in the roote of the humble mens heart is his dwelling. Archidemus the sonne of Agesilaus, being conuicted by Philip King of Macedonia,

Antiochus.

Nicanor.

Nabuchod. Dan. 4.

Herod.

Acte. 12.

Golias.

vnder-

vnderstanding that he waxed proud thereof, and gloried much of the victorie, wrote an Epistle vnto Philip, saying: If thou measure thy shadow now, being a victour, with thy shadow in time past, when thou wast conuicted, thou shalt finde it no longer now, then in those dayes: this Prince was woont alwayes to taunt Pride, insomuch hee esteemed a proud man, as a Gorgon or a Ciclop, or deformed Monster; who perceiuing an old man named Ceus, comming vnto Lacedemonia, to be very proud in his apparell, gesture, countenaunce, ayding Nature, and setting foorth himselfe vnto the vttermost, his head being white, hee could not tell how to helpe it, but to satisfie his proude desire, hee dyed his haires yellow,; vnto whom Archidemus sayd: O Ceus, art thou not contented, that thy minde is infected with false colours, but thou must haue the haires of thy head also?

Of Couetousnesse.

COuetousnesse is the priuie searcher of hidden gaynes, the greedie gulfe of ill gotten goodes; most painefull in seeking, and most carefull in keeping: whose one day of death, is better then all the dayes of his life. The onely Auarous men the onely misers of the world.

Wilers and Wretches of the world are they, whom neither shame can reproue, for that they are impudent, neither reason rule, in that they are vnsatiate; neither death may feare, in that they thinke to liue for euer. For euen as the infected member of man, that is vexed with an Itch, is alwayes clawing, so (sayth Plutarch) is the Couetous minde restlesse in seeking. As Fire is neuer sufficed with Wood, nor Earth with Water; so the Auarous is neuer satisfied with Money. Like as the Graue is open to receiue dead Carkases, euen as Hell is neuer full; so is the Coffer of the Couetous neuer contented. After that Alexander the great, had conquered all Per-

Comparisons.

Alexander most desirous of glorie, and of diuers worldes.

sia, Greece, India, Scithia, all Asia, and brought almost all the worlde vnto subiection: hauing a cause to come to the Schoole of Anaxarchus the Philosopher, who affirmed by the authoritie of Democritus, that there were diuers worldes: Alexander hearing the same, began to weepe; and being demaunded the cause thereof, of his Counsellers, answered: O Anaxarchus! are there so many worldes to be had, & I scant haue halfe one world yet? O vnsatiate desire, that could not be sufficed with all the Kingdomes of Macedonia, nor satisfied with all the worlde, but hee wept and cryed out, because he might not possesse more worldes then one. The like Historie is of Pirrhus King of Epire, who after great good successe of fortune, could not suffice his greedy desire with a Kingdome: This Prince had an excellent Orator named Cineas, which for his eloquence and witte, King Pirrhus did often vse to send as Embassadour to the Romanes, to the Macedonians, & to other Countries, with whom hee had then warres: By this Orator, the King was wont to speake, that he got more Countries, Cities, and Triumphes by the eloquence of Cineas, then euer hee wanne by force of his warres. This Cineas perceiuing the king to be very couetous, & most desirous of wealth, insomuch that hee longed sore for the spoyle of the Citie of Rome, considering the wealth of the Romanes, he said to king Pirrhus after this sort: What if Fortune would send, and God permit you to be King of Rome, what would you doe then? Pirrhus sayd: Italie is a fertile Countrie, & full of wealth; I should soone subdue Italie, if I were King of Rome. Then Cineas demaunded againe: After you had Rome & all Italie, what would you doe? Pirrhus answered: there is a famous Isle called Sicilia, adioyning hard vnto Italie, very populous and rich, meete for the King of Rome. Cineas asked the third time; What then will you doe? Pirrhus said, beeing King of Rome, of Italie, & of Sicilia, I would soone subdue Carthage; and then might I well conquere all Libia.

Plutarch. lib. 27.

Libia. Cineas being almost weary in demaunding this couetous Prince the ende of his desire, asked the fourth time, What would King Pirrhus doe then? The King answered, all Greece then should be at my commaundement. Cineas vnderstanding, that there was no end of his vnsatiate and greedy minde, asked of King Pirrhus, What if you were Lord ouer all the worlde? Pirrhus sayd, then I and thou would be merry, and would liue at rest. So there is no end prescribed vnto the desire of the auarous, vntill he hath all him selfe. Proued by Marcus Crassus, the wealthiest and the most couetous Romane that euer dwelt in Rome: so wealthie was this man, that he adiudged no man rich, but hee that might with money keepe an armie of Soldiours in the field: so couetous was this Romane againe, that hee was not sufficed with all his huge wealth, and monstrous riches, but thirsted for more: in so much that after hee was slaine amongst the Parthians people of great wealth, hauing knowledge of his greedinesse to goodes, they melted Gold in reproch of his auarice vpon his heade, and willed him to drinke his bellie full, of that which he long thirsted for. Euen as the head of Galba, a couetous Emperour sometime of Rome, was smitten off and filled full of Golde, and offred at the Sepulchre of Nero, in obloquie and slaunder of their filthie and greedie liues. So then that which the couetous man, doth honour aliue, the same dishonoureth him being dead. The subiect that is auarous, is perilous to a Prince: And the Prince that is couetous, is odious to his subiects. Acheus a wealthy King in Lidia, taxing, molesting and alwaies most cruelly vexing his subiects, waxed so hatefull vnto them, that through his auarous dealing, hee was by popular sedition murthered, and hanged ouer the riuer Pactolus, with his head downeward, where Gold was so plentie, that the waues thereof offered sandes of Gold: in token he could not moderate his desire aliue, hee was set being dead,

M. Craßus.

Cice. lib. offic. parad. 6.

Galba.

Acheus.

ouer the golden Riuer Pactolus, to feede his Auarice. What greater infamie can happen to a Prince, then Couetousnesse? King Darius hauing obtayned the Citie of Babilon, through the falsehood of Zopirus, possessing all the wealth, substaunce, and treasures of the Kingdome of Persia, hauing all the spoyle of the Citie, reading the Epitaph of Queene Semiramis, which shee caused to be set on her Graue, to try onely couetous Princes that should succeed her, shee made to be witten this litle sentence. What King or Prince so euer thou art, wanting Gold or Siluer, open my Tombe, and thou shalt finde to suffice thee. Darius (I say) not contented with all the Kingdome of Persia, caused the Graue to be opened, sought and searched euery where within the Tombe, vntill hee saw written in the inside of the Stone this verse: O thou wicked and wretched Prince, if thou hadest not been most couetous, thou hadest neuer opened Graues, to come to dead folkes for Money. The like repulse had this Zerxes, King Darius sonne, after hee made the Graue of King Belus to be opened, for Money; and finding nothing but the like sentence, written on a short Table, as his father King Darius found before in the Tombe of Semiramis: which sentence said; That he which should open King *Belus* Graue, and would not fill that Glasse with Oyle, which was in his Graue, should haue an euill ende: which happened to King Zerxes afterward, for that hee was couetous, to spoyle quicke and dead, for Money; and not so liberall, being a Prince, as to fill vp King Belus Glasse with Oyle. Thus Auarous Princes, sought for Money with dead men. There is no respect to place, with the Couetous man, sith hee hath no regarde to any person, for Money sake. What respect had L. Septumilius, to his assured and deare friende C. Graccus, when Opimius then Consull in Rome, and great enimie vnto Graccus, allured him with Money, to betray him? His manifest fayth before vnto his friend, was for couetousnesse

Darius most auarous to open Semiramis Graue for money.

Zerxes.

Ælianus. lib. 13.

L. Septumilius corrupted with auarice.

neſſe of Money, altered vnto open enimitie: for Money, he ſold his friend: for Money, he murthered his friend: for Money, he lugged his friendes body round about the ſtreetes of Rome. O how infamous art thou Septumilius, for thy Auarice? What reſpect had Ptolomeus, to his ſingular and often prooued friende Pompeius the great, who to auoyde the force of Cæſar the Emperour, fledde for ſuccour vnto Egypt, where the King, his ſuppoſed friend, cauſed one named Brutus, to ſtrike off his head, and made his Officer Photinus to ſell Pompeius head for Money, vnto Cæſar? What regard had Polimneſtor King of Thracia, to his friend and nigh kinſman Polidor? at what time Polidors father King Priamus, ſent him in truſt to his couſin Polimneſtor, for olde acquaintaunce and affinitie, with great ſubſtaunce and wealth of Troy, to keepe to the vſe of King Priamus; who perceiuing the State of Ilion, and royall Scepter of Phrigia, readie to yeeld to the fatall flames; couetous Polimneſtor, without regard of friendſhip before, or reſpect of kinred, either vnto King Priamus, or to his ſonne Polidor, ſlue his friend and kinſman, to poſſeſſe the Wealth which Polidor had. Oh vnhappie mettall, that thus mooueſt men to tyrannie! O wicked Money, that makeſt men murther Friends! O moſt cruel Couetouſneſſe, that perſwadeſt men to betray men, to kill Father and Mother, to deceiue Cities & Countries, to forſake Fayth, to ſubuert Kingdomes! L. Silla a moſt wicked and couetous man, worthy to be hated and lothed more then Craſſus, that wicked and auarous impe of Rome, paſſing all men, both in Wealth and Couetouſneſſe, became in the ende, through greedie deſire of his vſuall minde ſo cruell, that he was called, an other Firebrand of Italie: ſuch tyrannie proceeded from his Couetouſneſſe, that not only in forraine Countries he became a cruell enimie in ſpoyling & robbing, but alſo in Rome and Italie, his naturall ſoyle, hee prooued a terrible tyraunt, burning & murthering both Countries & people.

Plutarch. lib. 33. and Val. lib 9. Cap. 4.

Appianus. lib. 2.

Polimneſtor.

L. Silla paſſed all men in couetouſnes.

This Silla could neuer haue to suffice his minde, vntill at length he was consumed with Lice himselfe, as his Money was corrupted with Mothes. They enioy nothing, though they haue all things: they possesse nothing, though they be Lords of Countries. True is that golden sentence of the Stoicks, That the wise man is onely rich; for contentation is perfect wealth. That wise man Bias, at what time the Citie of Prienna was besiedged, and subdued by the enimies, the Citizens thereof commaunded, & suffered with bagges of their Treasures to depart, euery man loaded himselfe with Siluer & Gold, but Bias, who tooke nothing but a Booke in his hand: and beeing demaunded of the enimies, why hee carried not his Goodes with him: hee sayd, that all his wealth and riches, was in his heart: meaning Knowledge and Wisedome, a place most fitte to lay, & to keepe treasure, saying: I haue all my wealth about mee, which you can not spoyle mee off. Herodotus a noble Historiographer, writeth a noble Historie of one Alcmæon, which because hee was woont to welcome often the Embassadours of Cressus King of Lidia, as they went to Delphos, to consult with the Oracles of Apollo, was thus rewarded of King Cressus, for his clemencie therein, that Alcmæon should haue as much Gold and Siluer, by the Kings treasurer, as hee should be able to carry, or beare away: which delighted so much the couetous minde of Alcmæon, that hee was willyng to take all the substaunce of the King, had hee been able: and beeing so heauie loded, that his bodily strength fayled, to suffice his greedie minde, hee would in no wise diminish any part of his desire, though hee could not augment the habilitie of his strength by any meanes, and so to satisfie his auareus minde, hee could neuer lode himselfe with a fitte burthen, either too heauie that hee could not carrie, or els too light, that hee would not carrie: and thus as one not so able in strength, as hee was willing in minde, could not prescribe measure to his desire. Had Alcmæon learned

Alcmaon.

of

of Plato, how to diminish rather desire, to encrease his strength, then to studie for riches, hee had been able to carrie a good burthen of Gold from King Cressus. Had Demonica learned that lesson of Socrates, that mony and desire of wealth is daungerous: at what time Brennus the Captaine and Prince ouer Senona, laid siege to Ephesus, she had not straight consented: but as one more desirous of mony, then faithfull to her countrey, shee betraied the Citie for money, and then according vnto promise, demaunded of Brennus her deserued reward: who brought her to a great heape of Gold, and waying her importunate desire vnto money, loaded her so heauie with Gold, that shee died vnder her burthen, for want of equall strength to her couetous minde. The Golden Sandes of Tagus, all the glistering gemmes of Ganges, all the treasures of Hidaspes, can not suffice couetous Princes. Such inordinate desire of wealth, of glorie, of fame, raged in Princes from time to time, that diuers Dreamed in their sleepe, how they might satisfie their greedie guttes in the daie time, tumbling and tossing their braine, how they might possesse Kingdomes and countries. For Darius dreamed that all Macedonia should be at his beck, and that Alexander the Great, should serue him in such homage and clothes, as he somtime did serue King Cambises. Alexander dreamed that Hercules appeared to him euerie where, and commaunded him to passe vnto Tyre, and to the Isle of Pharo, promising helpe and assistance, to haue wealth and honour aboue all men. Hannibal was so couetous and desirous of Rome, that a young man of wonderfull beautie, appeared vnto him in his sleepe, commanding him to make his armie readie, to passe vnto Italie, assuring him to become Lord of Rome and Italie. Thus in sleepe did they studie, how to feede couetousnesse. Thus by dreames did they coniecture, how they might bee famous, glorious, and renowmed. Thus through fonde phantasies of

Demonica.

Darius dreame.

Alexanders dreame.

Hannibals dreame.

visions,

visions, at length they became Murtherers, & Tyrantes of the worlde. What was the onely death, of that noble Troian Hector? the greedie desire to spoyle King Patroclus. What was the ende of that renowmed Greeke Achilles? his auarous dealing with King Priamus, for his sonne Hectors body. Auarice neuer lodgeth but with Princes, Noblemen, and Rich men; the poore of necessitie is enforced to seeke his liuing. King Midas was not contented with all the Kingdome of Lidia, made his desire, and wished of God Bacchus, to bee a meane vnto Iupiter, that whatsoeuer hee touched, should be Gold: which being graunted, euen at Dinner his Bread that he touched, became Gold; his Drinke he tooke in hand, conuerted vnto Golde: and beeing priuie to his miserie and wretchednesse that hee was in, almost famisht himselfe, for that hee could not digest Gold, as well as Meate and Drinke. Thus hee which could not perceiue his estate before, and suffice him with all thinges, being the wealthiest King that euer was in Lidia, was now through his Couetousnesse, enforced by hunger to die. O hungry panches of Gold! O cursed desire of Money! What hath not been done by thee? What place was not sought by thee? Euriphiles was so couetous, that she betrayed her owne husband Amphiaraus, to Adrastus King of the Argiues, for a Bracelet of Gold that the king did weare about his arme. If Ochus King sometime of Persia, had obserued the rule of noble Plato, which sayd, that a King which delighteth in Auarice, cannot prosper: hee had not staied from the Citie of Babilon, for sparing of some Siluer, which he should giue to the poore women of the Citie. For it was a Law made by King Cirus, that what King so euer of Persia, had come vnto Babilon, hee should giue a peece of Gold vnto euery poore woman in the Towne: for the which cause, King Ochus would neuer come vnto Babilon. These incommodities follow Couetousnesse; toyle and trauaile in getting, care and thoughtes in keeping.

Midas Historie.

Euriphiles.

Ochus.

Had

had Euclio thought of that saying of Plutarchus, that Riches for the most part, are hurtfull to those chiefly, that doe desire most, he had not hidden vnder the ground such Treasure and wealth of Gold and Siluer, that hee durst not goe out of his house, for feare of robbing; nor yet (as Plautus sayth) abyde in his house, for feare of killing. Verie well the Chariott of Couetousnes, is described of wise men: the foure wheeles named, Faint courage, Contempt of God, Forgetfulnes of death, and Vngentlenesse: the two Horses that draw the Chariot, are named Rauine, and Nigardshippe: the driuer of the Horses, is called Desire: the two Cordes that rule the Horses, are Appetite to gette, and Feare to forgoe. A whole volume might bee written vppon these names; but sith the most part know well the manner, and motion of Auarice, superfluous it is to commence, or glose to the smallest number. The Princes are not ignorant, for slaughter, murther, and tyrannie teacheth them the order of this Chariotte. The Noble man desireth alwayes, to ascende vnto higher honours, and dignities, by sundrie studie and search of couetous desire. The Gentleman in heauing his rentes, in spoiling his tenauntes, in taking all from, and giuing nothing vnto. The Marchauntes attempt the slipperie Sandes of Sirtes, they Saile ouer Charibdis and Scilla, through surging Seas, to hasarde life for the Pearles of India: and thus all for Money. O wicked world! what profited Cirus to be King of Persia, of great fame and glorie, and then by couetousnesse, to bee vanquished by a Woman, Tomiris Queene of Scithia, and two hundred thousande souldiors beside him, his head beeing smitten off, and cast into a barrell of blood, to drinke that, which auarice compelled him to attempte? What did it auaile King Antigonus, to name himselfe the Rasor of Asia, the Shauer of Macedonia, preferring his owne vnsatiate desire, before Alexander the Great, vpon a bragge of his auarice, boasting Alexander to be but a

Euclio.

Cirus.

Antigonus.

Alexander the great.

Reaper of Asia, and Antigonus the sharpe shauer, and spoiler thereof, the one poisoned in Babilon, in the middest of his triumphes, and left thirtie dayes vnburied, without regarde or honour, yea, without any to put him in the ground: The other slaine and cut in peeces, amongst his mortall foes, by Alexander King Pirrhus Sonne. What should I recite sundrie Princes, priuate persons, wholie addicted to this vile auarice, yea, Kingdomes and Countries, altogither drowned in this miserable Couetousnesse? The Lacedemonians, the renowmed people of the whole worlde, after their long banishemente of money, and manly contempte of wealth, at length corrupted by Lisander to embrace Couetousnes in Athens, the sacred Aucthor of learnyng, the Well of Philosophie, after they had despised King Philip of Macedonia, and all his wealth, were in fine brought in subiection, by Mony. Valiaunt Thebes while Epaminondas liued, was subiect to no desire, desirous of no riches, but being once allured to yeeld to Money, they waxed so couetous, they began one to warre against another, so that in seeking to be Lords and chiefe one ouer another, they became slaues and subiectes to forraine Princes. But all the while they were not moued by couetousnesse, they resisted the violence of their enimies. But euen as Æsopes Dogge was not contented with the meate that he had in his mouth, but being greedie to snatch at the shadow thereof, he lost that which he caried in his mouth. Had not Hannibal beene couetous of Rome and Italie, he had not lost Carthage and Libia. Had not Pirrhus beene desirous to possesse Macedonia, hee had not been dispossessed of Epyre. If Mithridates had been contented with the whole Kingdome of Pontus: If the great king Antiochus had not thirsted for Ægypt, hee had not been banished from Asiria. Such couetousnes grew of a sudden in the Citie of Rome, that Iugurth King of Numidia, would often say, that Rome would haue been solde for Money

Lacedemonians.

Lisander.

Athens.

Thebes.

Hannibal.

Pirrhus.

Mithridates

Antiochus.

Money, if byers and sellers could haue happened to meete. So couetous waxed Rome, that all thinges was solde for Money, in so much that when Antiochus had prepared a great Armie sumptuously appointed, with Helmets, Speares, and Targets of Siluer, and demanding of Hannibal whether hee was well appointed to fight against the Romans? Hannibal vnderstanding the wealth and substaunce of the Souldiers of Antiochus one way, and not ignoraunt of the Romanes force, for that he sixteene yeares had famous warres against them, perceiuing the desire and greedinesse of the Romanes to substaunce another way, answered King Antiochus after this sort: There is sufficient at this time for the Romanes, though they be neuer so couetous. O Rome, the Lampe and Lanthorne of the worlde, while Money was not knowne! O Sparta most renowmed, while yet the Lawes of Licurgus were obserued! When hard Iron was coyned for Money, then Rome florished, then Sparta prospered, then Romanes were feared, and Lacedemonians dreaded. O golden worlde, before the coyne of Iron, when shamefastnesse ruled the people, and iustice gouerned princes. It is seldome seene, whē wealth encreaseth that auarice abateth: for as the worlde grew vnto wealth, so it grew vnto couetousnesse. When Gold was found first by Cadmus in mount Pangæum, (as both Plinie and Herodotus affirme) then was no Earth digged, no Seas sayld, no Countries trauailed vnto for Money: but now, they haue digged vnto the very bottome of Caucasus, vnto the deepest part of the Earth, and like to digge Pluto out of Hell, if they continue, saith Valerius. There is no dangerous Isle on earth, no gaping Gulfe in Seas, but Money hath sought it out. Would to God wee had some offspringes of King Agis, who sometime in Sparta commaunded all the rich Citizens to bring their Bookes & Billes of accomptes vnto the common Hall; where & when hee perceiued the Lacedemonians to be much giuen vnto Auarice, the Citie

Rome famous.

Sparta renowmed.

Cadmus found first money in mount Pangæum.

Agis fire.

tie of Sparta vnto vsurie, he called for the billes of debtes: the creditours, alluring themselues vnto payment, were rewarded after this sort, all their billes and bookes of debtes burned before their face, with a full sentence of the King and the wise men Ephori. Agesilaus was wont to speake, that King Agis-fire was the best that euer was in Sparta, farre better then Neros fire, who burned and would haue often flamed the noble Citie of Rome, where he was Emperour and gouernour. Agis burned the scrolles of Vsurie and couetousnesse, in respect of his tender loue towarde the people of Sparta: Nero set on fire the whole Citie in considerations of his hatred toward his owne subiectes, gaping more after the spoile and the wealth of Rome, then endeuoring to gouerne the state of the Empire with wisedome and vertue. King Agis exclaimed with famous Maro, against money and couetousnesse: the Emperour Nero did alwaies crie out and repeat that verse of Horace, saying, O Citizens! first seeke money and then trauaile for vertue. There should no straunger inhabite Sparta that was either rich or desirous of riches: but when they began to embrace wealth, to loue money, to weare Golden rings on their fingers, Pearles hanging at their eares, Bracelets about their armes, Chaines about their neckes, at length they ware Golde and precious Stones on their Shooes, then wantonnesse and Lecherie were Chambered, then Gluttonie and Drunkennesse were fostered, then Vices and Wickednesse began to preuaile, Vertue and Godlinesse beganne to bee oppressed. Thus Auarice first began by Princes, and was maintained by all sortes of men: then of couetousnesse sprong vp desire of fame and glorie, not onely in Cesars and Kinges, but in meane and simple persons. How simple a slaue, how vile an abiect, yet desirous of fame, Herostratus by name, burned the great Temple of Diana, counted one of the seuen wonders for the monstrous and huge buildings, detected himself of the crime, to became famous:

Plini. 35.

Desire of fame.

Herostratus.

Pau-

Pausanias a meane man in respect, demaunding of his friend Hermocles, how he might be famous: was counsayled to kill King Philip, King of Macedonia, father vnto Alexander the great: which as willingly hee did accomplish, as he was desirous of fame. Xenophon a noble and a wise Philosopher, perceiuing his Wife (named Aspasia) more giuen to auarice, more allured with gorgious sightes, then other were; hauing opportunitie, demaunded of his Wife, if her neighbour had better Apparrell then she had, which would she haue, if she might change: his Wife sayd, her neighbours. Againe, Xenophon merrily disposed, would know of his Wife, if her neighbour had more Golde, Siluer, Treasure, or Wealth, would she change if she might: to whom shee answered most willingly, shee would. What (said Xenophon) if your neighbour had a finer Fellow to her husband then you haue, would you change with her: silence with shame, was her answere. Thus Xenophon taunting his Wife with such nippes, bringeth mee in memorie of one Pythius, borne in Licia, and commorant in a Citie of Phrigia called Cæleius, a notable rich man, and not so rich as couetous, toyling and trampling all the day time in paine and trauaile, seeking and searching Money, tumbling and tossing all the night time restlesse without sleepe, thinking alwayes on Money; his wife vnderstanding his griefe, and want of rest: at what time Pythius her husband had appointed certaine strangers to come to dinner, to proue whether they might (being his ghests) make him merry or no, caused and willed his wife to make such good cheare for him, as would make him merrie and his ghestes: his wife vnderstanding that nothing might make her husband merrie but Money, prepared the Tables readie, furnished them ouer with Golde and Siluer, his house hanged with cloth of Arras, euery place beset with wealthy Treasures: which when the ghestes espied, they were amazed at so much Gold and Siluer, and dismayed quite

Pausanias.

Xenophon.

at the gorgious sight, and wealthy Tables. Pythius feeding himselfe a long while with the sight thereof, enamored with the portly shewes of Gold and Siluer, called for meate: his wife (before all the strangers, beeing ghestes bidden by her husband) answered her husband, that she prouided for no meate. Pythius beeing angry with his wife, sayd vnto his wife, What haue I willed you this morning to doe? to prouide (said she) such cheare as could make you merrie: Where is it (sayd Pythius?) behold it (sayd his wife) on the Tables; there is King Midas dinner: these thinges (husbande) doe make you most merrie, and nothing els do you esteeme. Certainely Xenophon the great Philosopher, taunted no better his wife Aspasia, then this silly and simple woman nipped her husband Pythius. Gold is the delight of the Auarous man: Spoyle and catching still, is the desire of the Couetous. All is fish that commeth in his net; as by that auarous Adrian, surnamed Sophista, appeared: when a Gentleman a neighbour of his had sent him a few daintie Fishes for a present, couered very faire on a great siluer dish, hee tooke both the siluer Dish and the Fishes, saying to the messenger; thanke thy Maister, and tell him, I take his Fish for nouelties and dainties, and that I take his siluer Dish for a gyft and a present. Such impudencie raigneth in Couetousnesse, that like rauening Harpeis, they spoyle, robbe, and catch euery where. Such greedinesse lurkes in Auarice, that like hungrie Dogs, they deuoure any thing. The Poets faine that Iupiter, though he be King of Kinges, is yet contented with the Skies: Neptune with the Seas, Æolus with ỳ Lands, Pluto with Hell. If the Poets affirme that immortall Gods liue by Measure, contented with Lottes, agree with Fortune: why are not Kinges sufficed with Kingdomes, Lordes with Lordshippes, nor mortall men euer satisfied with any thing? how greedie of Golde, how desirous of Siluer, how couetous of Countries, men are: the wealth of some, the penurie of others, can well

Adrian.

Iupiter contented with the Skie.

declare

declare it. Thus priuate Wealth, applyeth the place where Auarice is honoured: the blood of the Couetous, is his Money: to seeke, to borrow, or to aske Money of the Couetous man, is nothing els, but to craue blood out of his body: for sooner (sayth Plato) shall a man haue talke of a dead man, then receiue benefites of the Couetous man. The Purse of the Couetous, is shut vp and sealed; his Hand is readie to take, his Cofer to receiue. Simonides at what time any man would demaunde him to write, to reade, or to pleasure the poore any way for thankes, he would answere, that he had in his house two Coffers, the one shut vp for thankes; the other open alwayes for Money: in the one (sayd Simonides) I finde something alwayes; in the other I finde nothing, at all times: hee helde his handes readie to take, with Vespasianus, sometime in Rome an Emperour, when hee had heard by his friendes, that a siluer Image of great substance should be made for a monument of his worthines, in memorie of his chiualrie, he straight held out his hand, saying: Behold, heere is a place ready to set the Image, a sure foundation from falling: The couetous Prince, was more greedy to haue ỹ Money into his owne purse, then to thanke his friendes for their loue, and good will in honouring him with a perpetuall Monument. How happie iudge they themselues to be, that are wealthy; and how contemptuously despise they others, that bee poore: We read that Cræsus a wealthy King sometime in Lidia, ioyed so much of his substaunce and riches, that hee thought no man so happie as hee was. This King to brag & to boast of his Gold and Siluer, thought good to send for Solon the sage, & wise Law-maker of Athens, to shew vnto Solon his fortunate estate: which beeing demaunded of Cræsus, when he came to Lidia, whether any man in the worlde, was in better estate then hee was?: answered, that a poore Greeke called Cleobes, was farre more fortunate then hee was: Cræsus beeing dismayed, & halfe angry with Solon, demaunded againe,

Simonides.

Vespasianus.

Cræsus thought himmost happy by wealth.

who

who was of like Fortune: or whether any man was coequall in wealth vnto him? Solon preferred before him againe, for Fortune and Wealth, one Biton. The third time hee asked the like: and Solon commended before him, one Tellus. Then King Cræsus commaunded Solon to depart his presence; with great wrath and anger, and where he had thought to giue him plentie of Golde and Siluer, if Solon had preferred his Fortune: hee gaue him great checkes, shewed him hidden hatred, that he despised his estate and wealth. But at last, this worthy and rich King, being conuicted, and taken in warres by Cirus; when that he should die, at the solemnitie of his funerall, he thrise called Solon happie, for that Solon despised that most, which hee honoured chiefly: That name which I had thought to claime to my selfe, by my Wealth to be happie; I surrender it to him most worthily, by displaying of the same: Commende mee vnto Solon (sayd hee a litle before hee died) and tell him, that now I am satisfied with death, which could neuer bee content in life. The like Historie is of bragging Giges, who onely for such a purpose, went vnto Apollo to Delphos, to know by Oracles, whether any man in all the wide worlde, were so rich as hee: and there, after long bragges of his Kingdomes, and vaine ostentations of Wealth, an answere was made vnto him by Apollo, out of the secret place of the Temple, that Aglaus a poore man of the Countrie of Arcadia was farre richer, and more fortunate then he was. Thus are they most misers, noted of wise men, hauing all things, and yet hauing nothing; for that they are neuer contented with any thing. When Alcibiades had much bragged of his Fortune, Wealth, and Substaunce, boasted very much of his Landes in Athens, a certaine Philosopher shewed a litle Table, wherein the whole Countrie of Athens was described in a very little roome, desiring Alcibiades to shew him there, his Liuinges and Landes in Athens: which when Alcibiades might not, nor could in any wise

Plutarchus in vita Solonis.

Giges.

Alcibiades.

wise shew the same: No more (sayd the wise Philosopher) can any Couetous man shew any part of his substaunce, for that he enioyeth nothing, though he possesse much. Thus Cræsus and Giges, though they were most wealthy Kings in Lidia, yet were they both, by Apollo and Solon, adiudged misers. So odious was Usury and Couetousnes, that when it was demaunded of Cato the wise, what Usury was: he answered: what is it to murther a man: It robbeth and killeth poore men, it murthereth innocentes. This is that false fellow that will sell all thinges with Simon. This is hee that will betray Christ with Iudas. To this it is sayd, that sooner a Camell shall go through the eye of a Needle, then he should goe vnto heauen. Wherefore the memorie of death is bitter, to him that hath pleasure in Possessions.

Of Prodigalitie, and Drunkennes.

THe great delight, the Epicureall felicitie that Princes haue had in excesse of eating and drinking, from time to time, in all places, is not onely in prophane Histories registred, but also in Diuine Scriptures mentioned. The Poetes make Songes of prodigall Princes, the Historiographers defame them, the Philosophers abhor their companie. How could the Poet Sidonius omit the prodigall draught of Cleopatra Queene of Ægypt, without a song: How might Plinie forget the sumptuous excesse of the Empresse Poppea without a taunt: How should Martiall let passe the impudencie of proude Bassa, without worthie scoffes of her too much prodigalitie: The first preparing a banquet to her friend and louer Antonius, where one dishe of meate stoode her in two hundred thousande Crownes. The second so sumptuous and prodigall, to set shooes of glistering Gold vnder her Horses feete. The thirde most proude and impudent to appoint

Cleopatra.

Poppea.

Bassa.

poynt vessells of Gold, wrought with Precious stones, to receiue her excrementes in stead of her stoole of ease. Their sumptuous prodigalitie, excesse, and pride, must not be vnspoken, to shew the horror thereof, as an example to other proud prodigall Princes. Therfore to match these sumptuous Ladyes, I will trauell no further then the Citie of Rome, where three Emperours, one succeeding in manner the other, were not onely comparable to these daintie Dames, but farre surmounting them in each respect. Caligula the onely Dregges and Fæx of Emperours and Princes for prodigalitie, and excessiue spending, and spoyling the whole reuenewes of the Empire of Rome, vpon Whores and Queanes, a sacrileger of Churches, a spoyler of the Citie, a robber of all the Countrie: so filthy was the Emperour, so odious for his excesse, that hee wished that all Rome had but one necke, that hee with one stroke might strike off the head, to the ende hee might haue to suffice his prodigalitie. His actes particularly to touch, were too tedious; for hee neuer did a good turne to the Citie of Rome. The second, surnamed Nero the Tyrant, Caligula his sisters sonne, most like to bee his owne sonne, for that hee was knowne to be nought with Agrippina his sister Neros mother: this Emperour past Caligula his vncle, in all excesse of Gluttonie and Drunkennesse, wasting and spending with Strumpets and Queanes, consuming day and night with riotous and infamous persons, vsing the company of Minstrels, frequenting Feastinges and Banquets; accompanying the fellowship of Theeues and Tyrantes: so that Nero himselfe, was called the Firebrand of Rome. The third Heliogabalus, the very sinke of shame, the onely rotten member of the worlde, who past all the Slaues of the worlde in prodigalitie, tearing all to peeces in brauerie Precious clothes; commaunding Nauies to sinke before his face in the riuer of Tyber, his House perfumed with all precious Odours and sweetnesse, his Galleries strowed ouer with Saffron,

Caligula.

Nero.

Heliogabalus

tron, his Stoole of Gold, his Chamber-pots of Onix stone, his Slippers wrought with precious Margarites. I will omit to speake of his monstrous lecherie, of his cruell tyrannie, of other prodigious and terrible actes: but let the learned, read Suetonius of Heliogabalus life; let the vnlearned iudge of his life, by his death; who being kilde on a Iakes, and throwne to the Riuer Tiber: least any offspring might succeede him, the Citizens of Rome threw his mother Scemides aliue to beare him companie, for that shee brought vp such a guilfe of mischiefe. I am amazed to thinke where in the wide world I might finde his mate. Because that all writers do agree, that in Excesse & Drunkennesse onely, Alexander the great, the Conquerour of the whole world, is much defamed: I am vged, amongst so many Vertues that Alexander had, to note this onely filthy and abhominable Vice, wherein hee had great delight, making certaine Garlandes, and braue Crownes of Golde, appoynting great giftes and rewards for them that excelled in Drinking. Calanus when hee should die, at the gorgious pompe of his funerall, and solemne exequies, hee desired Alexander to make a memoriall of his death, by some sacrifice of Drinking: which Alexander accomplished, made three Garlands of pure gold; the best, valued lxxx. poundes: the second, xxx. pound: the third, x. pound. And then prepared a sumptuous Feast, with such Diriges of Drinking for Calanus, that Alexander wan the best and first Garlande, Promachus the second: to the third, a hundred made clayme by law. Thus Alexander hauing such felicitie in Drunkennesse, Androcides a Gentleman of Greece, wrote vnto Alexander beeing in Babilon (perceiuing the prone & propensed minde of this Prince to Wine) a Letter, wherein was a Table written on with this litle sentence, in letters of Gold: Remember *Alexander* when thou doest drinke Wine, that thou doest drinke the blood of the earth. He neuer hurt any, but in his Wine: famous in all things, infamous in

Alexander the great.

Calanus Dirige.

that, esteemed and honoured of all in all thinges, lothed and abhorred in that thing, of all the worlde. Such crueltie he shewed in drunkennesse, that hee slue his owne sisters brother Clitus, killed Calisthenes his Philosopher and Counsellour, murthered his deare friend Lisimachus. Cambises King of Persia, and father vnto Cirus the great, would commit such tyrannie in Drunkennesse, as being either spoken to, or counsayled, hee would reward it with death and tormentes. At what time Praxaspes, one of his Counsellers, willed him to abstaine from Wine, which maketh Princes not onely subiect to infamie and reproch, but would also depriue Princes of sense; hee declared the proprietie of Wine vnto Cambises, as to make the feete to stagger, the eyes to stare, the handes to shake, and all the wit of man to be banished. The King commaunded Praxaspes to bring his onely Sonne, which hee had before him; which beeing brought, hee tooke him by the haire of the head with the left hand, and his Dagger drawne in the right hand, saying: Now Praxaspes thou shalt know whether my feete will stagger, or my eyes stare, or whether my hand will fayle of thy sonnes heart; and withall, he thrust Praxaspes sonne vnto the heart. So dangerous is Drunkennesse: so filthie and beastly is this vice, that Cleomenes a famous King sometime of Sparta, being much giuen to imitate the drunken Scithians, and Thracians (people of shamefull life) became from a stoute and a strong King ouer the famous people of Lacedemonia, to be a Rascoll and a Bellie slaue, subiect vnto all Greece. Suetonius doth make mention of two prodigall Brethren, either of them then named Vitellus; whose sumptuous estate was so disgraced with such filthy life, enormitie of drinking, and excesse of gluttonie, that alwost they were comparable to that monstrous Beast of Rome Heliogabalus. What infamie is, or can be more vnto a man, much more vnto a Prince, then Drunkennesse? When Philip King of Macedonia, and father vnto Alexander

Cambises.

Seneca. lib. 3. de Ira. and Brusonius. lib. 1. cap. 5.

Cleomenes.

the

the great, had heard that a certaine Macedonian had appealed vnto him from King Philip, hee demaunded of the man what King Philip was hee, that hee did appeale vnto? The man answered, I appeale from King Philip the drunkard to day, to King Philip sober to morrow: *Philip.* Yet this King for all this taunt, commended the boldnesse of the man, reuoked his false sentence with shame, being giuen before when hee was in Wine, and iudged right being sober. Too true is that sentence of the wise man; that whatsoeuer hee be, Kesar or King, that thinketh to drinke alwayes, and not to be drunken sometime, let him then thinke to drinke poyson, and not to die of it. Beastes neuer drinke (sayth Plinie) but when they are thirstie; man onely bibbing alwayes. The Dogge will be drunken, if hee drinke Wine; and the Rauens likewise, if they taste the same. If the great and huge Elephant drinke Wine, hee looseth straight his strength, knoweth not his force, and is easily conuicted. If the Ape drinke Wine, shee forgetteth her pastime & trickes, and can doe nothing but sleepe. And therefore naturally all Beastes abhorre Wine, as enimie vnto their strength. Drunkennesse is a priuie murtherer, that spoyleth life on a suddaine. Archesilaus (as Hermippus doth report) and Domitius surnamed Apher, which Eusebius maketh mention of in his tripertite Histories; the one by superfluous feeding, was suddainly at supper choked: the other, carousling a draught of Wine, died presently. This was so abhorred of the wise, that when King Antigonus came kissing and clipping of Zeno the Philosopher, whom the King so loued, that hee willed Zeno to demaund what he would, and he should haue it: Zeno perceiuing the state of King Antigonus, tooke him aside, besought him (in his eare) to goe vomit, and to purge his stomacke; whence such sent and smell proceeded, that Zeno could not abide the breath of King Antigonus. King Antiochus of Siria, hauing warres with the people of Rhodes in Chalcides, by occasion of

A Dogge will be drunken. The Rauen. The Elephant and the Ape. *Æliannus. 2.*

Archesilaus. Domitius.

Antiochus.

Wine and drinking, fell in loue with a young Maide of the Citie, consuming a whole Winter, Drinking and feasting with Gluttonie, and Drunkennesse in the Day time, wantoning and Chambring with her the Night time, neglecting greater affaires, whereby honour and fame might bee gotten, to obey the bellie, and to accomplish Lust, whereby infamie and shame grew vnto him. These greedie Gluttons want not their Parasites, to flatter them in their Drunkennes, to feede them in their Vicious and filthy life: yea, to maintaine them to doe euill, and to let them to doe good. Had not Dionisius the Tirant, Aristippus? Had not Ceasar, Curio? Had not Alexander the great, Promachus? Yea, euen as Terence saith, where euer Thrasonicall maisters bee, there be also appointed out of the Schoole of Flattering Gnatho, vnto these Princes, glorious Parasiticall Seruants. To this Epicuriall pampering of bellies, to this inordinate cramming, day and night: to this continuall feeding, was the people of Tapirum addicted: a Nation so much giuen to Wine, that when they could drinke no more Wine, they washt them selues ouer naked with Wine and Dyle, then they went to sleepe vntil they were able againe to drinke. To this Drunkennes the Bizantians were so addicted, that they solde their Landes, set out their Houses, to apply the Tauernes, leauing their Wiues as common to others at home, as Wine was to them at Tauernes, forgetting all honestie of Life, mindefull onely of Gluttonie and Drunkennesse. The Argiues & Corinthians, saith Menander, are people beyonde measure giuen to Prodigalitie, of Drinking, Banqueting, Ryoting, and Feasting, to one from an other, that in Surfet of Eating and Drinking they ende their sclaunderous Life, with reprochefull Death. O brutish and Beastly Life, to hunt that at all times, that sought all mens destructions: alwayes to liue in Shame, and to die in Miserie. The Lawe of that wise man Pittacus was amongest the people of Mitilena, that Gluttons and

Tapirum.

Ælianus. 3.

Byzantiaus.

Argiues and Corinthians drunkardes.

The law of Pittachus.

Drun-

Drunkards should be double punished. For as Laertius saith, when they doe euill, they blame the Drinke, and so excuse one fault with a greater fault. The saying of the Emperour Aurelian, vnto the great Drinker Bonosus, that he was borne to Drinke, and not to Liue, may be well applied to a great Number of this Age. The Scithians and the People of Thracia, are the Welsprings and Parents, whence all Drunkennesse and Gluttony proceed: much like vnto the Agrigentines, alwayes in great excesse, in so much sayeth Plato, that they Build continually, as though they should liue for euer, they eate and drinke day and night alwayes, as though they shoulde die the next day. The people called Batilli Annoynt them, and Wash them with Wine, in and out, euen as (sayth Plinie) the Ciprians and Parthians doe, which are so drie, that the more they drinke, the more thirstie they are. What should I recite the Boetians, which were noted of the learned Athenians, as rude Blockes, witlesse people, and grosse Fooles, for that they were giuen to Gluttonie, and Drunkennesse? But to speake of the Ancient Greekes, they did mingle their Wines with Dyle, to make it Sweeter, whereby they might Drinke the more, and Carouse the better. In time, Athens it selfe, as Aristophanes beareth witnesse, grew vnto such daintinesse of feeding, and prodigall clothing, that Isocrates did compare Athens vnto a curious Harlot, who would much reioyce of her braue Apparell, seeking and alluring euery man to fall in loue with her fineneſſe. Whereupon Diogenes the Philosopher, going from the Citie of Sparta vnto Athens, beeing demaunded on the way, by certaine Gentlemen of Greece strangers, whence hee came, and whither hee would goe? answered, and sayd: I came from Men, and I goe to Women: Noting the valiaunt hardineſſe of the Lacedemonians, and taunting the daintineſſe and fineneſſe of the Athenians. This prodigalitie of eating and drinking, was so honoured, this

The Scithians & Thracians most geuen to wine

Athens corrupted. Ælianus. lib. 12.

Rome prodigall.

fineneſſe

finenesse of feeding was so accepted, that a litle Fishe, saith Plutarch, was more accepted in Rome, then a great Oxe. What wickednes proceeded from Drunkennes: What lust mooued Drunkards: Secundus the Philosopher being Drunken, did lie with his owne Mother, as an ignorant beast by wine, being a learned Philosopher, which she knowing being sober, slue her selfe therefore, and he for shame of the act, and for sorow of her death, pined and tormented himselfe, all the dayes of his life. *Secundus.*

The huge and mightie Holofernes beeing Drounken, was beheaded by Iudith a sillie woman. The monsterous Ciclop Poliphemus, being ouercome with Wine, sleeping in a caue, was slaine by Vlisses, a simple Greeke. *Holofernes.* *Poliphemus.*

the pugill and Champion Alexander, the Conquerour of all the whole worlde, was betrayed and murthered with Wine. If such reproch happen by Wine, if such perilles and daungers accompanye Drunkennesse: if sodayne death alwayes waite for Gluttons and Drunkardes, hence men may maruaile much, that all men euery where at all times, doe embrace this prodigious monster. If Lacidis the Philosopher fell into a Palsie, by drinking of Wine, and by drunkennesse died: why did Mar. Antonius make a Booke in defence of Wine, to maintaine his drunkennesse, which booke was as odious vnto Rome, as Drunkennesse was esteemed of Antonius? If Philostrates by drinking of Wine, was made Drunken, and brake his necke from a ladder, by a fall, to his great infamie and shame: Why did Timocreon cause an Epitaph to bee set on his graue in Rhodes, for a brag of his ignominious life, saying: Here lieth Timocreon of Rhodes, that in life time eate much Meate, dranke much Wine, spake much euill: Thus Vice beginneth sweete, it endeth sower: It beginneth with Pride, it endeth with shame: It beginneth with wealth, it endeth with pouertie. Euen as Licinius Crassus was flouted sometime in Rome, scoft in Italie, mockt of all men, because from a wealthie man, he became a poore begger, *Alexander.* *Lacidis.* *M. Antonius* *Philostrates.* *Timocreon.* *Licinius Crassus.*

begger, by prodigall expences. So are they laughed to scorne as bellie slaues, waighed as infamous persons, regarded of no man, that are compted drunkardes. Euen as Gnosius was so contemned in Greece, that the Citizens of Athens commaunded their Children to auoyde his companie, for that he was noted such a Glutton, and a Drunkarde, that when he went in the streete, euery one pointed his finger at him; when he would goe to any house, euery man would auoide his companie. Plinie doth repeat the mischiefes and the benefits of Drunkennes. Thence (saith he) proceed the dropsie, the swolne visage, the pale colour, the quiuering handes, the faultering tongue, staring eyes, red nose: hence (saith Plinie) proceed furious dreames, stincking breath, and beastlie behauiour: hence the Gout and Palsie, and all kinde of diseases, these come of immoderate drinking of Wine: modestly in drinking of Wine, reuiueth the Spirites, comforteth the Heart, sharpeneth the Witte, and maketh glad the heauy Minde. As Homer the sugred and sweete Mecænas of Greece, was much reuiued by a draught of Wine. The auncient Poet Ennius, could best apply his studie after a cuppe of Wine. Aristophanes and Cratinus, felt themselues most apt, and readie to versifie after a litle Wine. So that Pithagoras sayd true, that the Vine hath three Grapes: the first, of Pleasure, the second of Drunkennesse, the third of Madnesse: The first draught is pleasaunt, the seconde is daungerous, the thirde is madnesse. Some write, that it hath seuen Grapes: the first, as aforesayd, of Pleasure, the second of Companie, the thirde of Farewell; and thus free: then the fourth of Slaunder, the fifte of Brawling, the sixt of Blowes, the seuenth of Madnesse: then it weakeneth the Sinewes, it killeth the memorie, it dulleth the Witte, and spoyleth all the Sense of man; and of a Man maketh a Beast, vomiting and spuing both Wine and the secretes: for in Wine there is no silence. There were certaine Souldiers in Tarentum, a Citie

Plini. lib. 24. Cap. 22.

Gnosius.

Homer.

Tarentum.

Pirrhus.

ſometime vnder the Romanes, and all that time defended by Pirrhus King of Epire; who being Dronken, and ouercome with Wine, began to ſlaunder and to defame Pirrhus with obloquie, and ignominious talkes; and being demaunded by Pirrhus, why they ſo ſpake of him: one anſwered and ſayd: more had been ſpoken, had not Wine wanted. Three thinges there are that much are to be lamented: the Mariner in a tempeſt, the Poore man in debt, and the Prodigall perſon with money. Thus Demoſthenes would often repeate in his Orations, to moue the Olinthians and the people of Athens, to abhorre Prodigalitie & Dronkenneſſe. There was ſometime a Temple in Sicilia, conſecrated vnto Ceres, where Triptolemus appoynted ſolemne ſacrifice, great honor, with Gluttonie, and exceſſe of eating and drinking. Melampus likewiſe (as Herodotus doth write) brought firſt from Egypt vnto Greece, the exceſſe order of drinking, called the Feaſt of Bacchus: from Greece not long after, it was brought vnto Hetruria, from Hetruria vnto Rome, from Rome vnto all the world. Thus Gluttonie and Dronkenneſſe, grew hayle fellowes with Princes. In Pontus, with King Mithridates. In Lacedemonia, with Cleomenes. In Sicilia, with Dioniſius. In Lidia, with Cambetes: with Timolaus in Thebes: And (as Plinie affirmeth) in Greece, with Alcibiades and Diotinus: In Rome, with Piſo and Torquatus. In Ægipt Herodotus preferreth King Amazis. Theſe Princes, and noble fellowes, were ſouldiers vnder the banners of Bacchus and Ceres, mayntaining Gluttonie and Dronkenneſſe; two vile vices, for two noble vertues. Worthie were the people of Sparta and Lacedemonia, of immortall commendations and perpetuall fame. They ſo abhorred this vile vice of Drinking, that they made their Slaues and Captiues (named Helotes) at the Feaſtes appoynted, dronken, that their children might ſee the beaſtlineſſe thereof, that they might marke the ſhamefull ſtate of Dronkenneſſe, thereby rather to abhorre the fil-

Polido. lib. 3, Ceres in Sicilia honoured by Triptolemus.

Aelianus. lib. de varia hiſto. Plini. lib. 14. cap. 22.

Plutar. lib. 45. Sparta.

vi-

thinesse and brutish behauiour of Drunkardes, by vsing their household seruantes, in so much that if any of their Children waxed fatte or grosse in Lacedemonia, they should fast it out with Bread and Water. Wherefore Anacharsis the Scithian beeing demaunded how a man might eschew Drunkennesse, answered, in beholding the vncomlie gestures of Drunkennesse: for some Drunkardes will brag much of their Drinking, and not be Drunken, as Aristippus hearing a certaine Greeke boasting much, that hee could drinke much and not be Drunken, sayd, euen so can a Mule likewise: comparing his great brags to the beastly Mule. Verie fitly doth Cirus touch his Grandfather Astiages, when he was asked how it chaunced that he quaffed Wine no better: because (said Cirus) I feare to suppe vp Poyson with Wine, which spoileth the right vse of bodye and minde. We vse to excuse Drunkardes sometime beeing wise men, euen as Demosthenes excused King Philip of Macedonia, of whome Philocrates and Æschines, after they had returned vnto Athens from their Legacie, said, that king Philip was a beastly quaffer: then sayd Demosthenes, vertue hath his proper spunge. I say no more, but that vice hath some Bulwarkes and defences euery where.

Aristippus.

Of Magicke and Witcherie.

THe aduenturous searchers, and priuie prudent Philosophers, haue sought by influencies of the Heauens, to bring thinges forth like vnto the workes of Nature; as Beastes to speake, dead bodyes to goe. In this facultie, some of the best in euery Countrie trauayled; as Buda amongst the Babilonians, Hermes amongst the Egyptians,

Buda.
Hermes.

Zamolxides. tians, Zamolxides amongst the Thracians, and Numa
Numa. Pompilius amongst the Romanes; and amongst ỹ Persians was this Magicke so esteemed, that their Kinges therein were instructed, as an Arte necessarie to be knowen of Princes. For the wise and learned Socrates went
Socrates. vnto Gobrias (an excellent Magician) to be taught in
Gobrias. this Arte, and to learne the punishment of soules, and their resting places after death: which was instructed, (as Crinitus sayth, in 5. lib. and cap. 2.) in all thinges
Moses. according vnto his expectation. Plinie sayth, that Moses vsed a kind of Magicke; which was likewise graunted by
Salomon. God vnto Salomon, as Iosephus in his eight Booke of
Pithagoras. Antiquitie affirmeth. Likewise Pithagoras, Empedo-
Empedocles. cles, Democritus, & diuers other Philosophers, trauai-
Democritus. led vnto the farthest part of the worlde, to be acquainted with this facultie; and after forsaking of their Country, at their returne, practised the same, & opened the hidden and secret nature of the same vnto others. Strange thinges may be brought to passe by ioyning inferiour thinges, with superiour qualities, which by curious search of Naturall and Celestiall bodyes, their hidden and secret powers are knowne: and by practising of the same, marueylous effectes sometime appeare, as by this meanes Architas the Tarentine made a woodden Doue
Architas Wooden doue to flie. And Albertus the great, made a Brasen head to speake. Lactantius sayth, that Appolonius was so excellent in this Arte, that when Domitianus the Emperour would haue had him punished, hee sodainely beeing before the Emperours face, to auoyde the threatninges and appoynted punishment, vanished out of sight. By
Arnuphus. this Arte Arnuphus an Ægiptian Philosopher, vsed to flie in the ayre, and made such a wonder in Rome, in the time of Marchus Antonius, when the Souldiers wanted water to drinke, he caused Lightnings & Thunders to prouide raine, to satisfie the thirst of the Romane souldiers. By this likewise doth Plinie report of a King sometime in Armenia, which allured more the Emperour

rour Nero being at ſupper with him, to be in loue with the enticement of Magicke, then to delight in the harmonie and melodie of Muſicke, and other ſhewes prouided for the encreaſe of mirth: for naturall Magicke was ſo eſteemed, that it was thought onely to bee the profoundneſſe and perfection of naturall Philoſophie, making open the actiue part thereof, with the ayde and helpe of other Naturall vertues. The Indians and the Ægyptians, becauſe there was aboundance of Hearbes, Stones, and ſuch neceſſaries as might ſerue this purpoſe, excelled in this faculltie. And becauſe Aſtrologie hath ſome affinitie, and great conference with Magicke, it is conuenient in ſome poynt, to touch what they haue done from time to time. How ſtraunge was it that Anaxagoras ſayd, that a great Stone ſhould fall from the Sunne the ſecond yeare after 87. Olimpiade in Egos, a Riuer in Thracia: which came to paſſe, as Plinie repoꝛteth in his ſecond Booke and firſt Chapter: Pherecides was ſo ſkilfull in Aſtrologie, that when hee ſaw Water drawne out of a Wall, hee ſayd then, that in that place ſhould be a great Earth-quake. Sulla hearing much of the enoꝛmitie, and luſt of Caligula the Emperour ſometime in Rome, ſent him in writinge how, and after what ſoꝛte he ſhould within fewe dayes die. This by iudiciall Aſtrologie did Meſon foꝛeſhewe to the Athenians, ſailing then vnto Sicilia, the tempeſt that was to come vpon the Seas, whereby he faigned him ſelfe mad, to auoyde the daunger thereof. By this, Sulpitius Gallus, opened the effect of the Eclipſe of the Moone, vnto the fearefull Souldiours of P. Æmilius, which feared and doubted, to meete king Perſeus and his armie, vntill they were certified of the cauſe thereof. The iudgement likewiſe that they haue of Men, by their faces, and contemplations, of the propoꝛtions of Nature, iudging ſome to be Saturniſts, others to be Martialiſts: ſome to be Iouialiſts, others Mercurians: applying ſome vnto the Sunne, others vnto the Moone.

Pherecides.

Meſon.

It is written, that the auncient Philosopher Pithagoras would take no scholler, nor admit any to come vnto his schoole, without he iudged him apt, and meete by sight to receiue learning. The Kingly Philosopher Socrates, was iudged by Zopirus, to bee by Nature a Drunkarde, a Whoremonger, and most Vitious in diuers thinges; to the which Socrates by feeling of the prouocation of Nature, agreed and sayd, that hee was Naturally giuen vnto those vices that Zopirus iudged him. Atlas was so excellent in Astrologie, that the Poets doe fayne, that hee vpholdeth the Heauens with his Shoulders. Berosus had his Image in Athens, erected and put vp of the common people, for the skill he had in Astrologie. Mirandula doth write of a famous Magician in Pathmos named Cynges, which was woont to raise dead bodies, and to worke wonders in the time that Iohn the Euangelist preached the Gospell of Christ. The Egiptians beleeued that Amphion was so cunning in Magicke, that the Poets faine that he made Stones and Trees to followe him. These coniectures which both Magicians, and Augurers doe gather from the heauenly bodyes, vpon all inferiour liuing thinges, by certaine signes and tokens, placed in their mouinges, standing, gesture, and goings, are nothing els but to search the hidden force, and secrete woorking of naturall Bodies, which was so esteemed in times past, that the Lacedemonians did assigne an Augurer, to sitte in royall seate in iudgement with their Kinges, and to bee euery where present at the Counsaile of the Citie, to discerne thinges, and to instruct them therein. The Romanes had a whole companie of these, readie to teach them thinges to come. The Greekes flowed with these, for they tooke nothing in hand without consultation, either with Amphiaraus, Tyresias, or Mopsus. The Phrigians had such confidence in diuinations, that Ascanius the sonne of Æneas, asked counsaile of Augurers, before he went vnto the fielde against Mezentius.

Atlas.

Berosus.

Cynges.

Amphion.

Amphiaraus

Tyresias.

Mopsus.

In

In fine, the Sicilians, the Arabians, and the Vmbrians, followed Augurers deuises and counsailes, in all their doinges and attemptes. Therefore from age to age, Astrologers were the Keyes of the Augurers, to practise their secretes by erection of their Figures, and coniectures of similitudes, to shew the very way vnto diuination. There is an other kind of Magicke belonging to Witching, that is done with charmed Drinkes, and Medicines, where Hearbes are most esteemed, as Virgill, of a certaine Hearbe called Pontus, maketh mention, how he saw a man named Mœris, changed hereby vnto the likenesse of a wilde Wolfe. By such meanes it is supposed that Apuleus could shift and alter him selfe when hee listed, vnto the likenesse of an Asse. And heere I meane to speake of those that were most renowmed in Witcherie. I maruaile much that women onely excelled in this facultie. For Circes dwelling not farre from Caieta a Citie of Campania, at what time Vlisses and his men passed vnto Phrigia, shee changed the companions of Vlisses vnto Swine: with this, went Medea King of Oetes daughter of Cholchos, to learne the force and secret vertue of Hearbes, which excelled both men and women in Charming; for after that shee had tamed the Dragon, that kept the Golden fleece, and made him sleepe, with Drinke, for the loue that shee bare vnto Iason, with whom shee tooke her voyage vnto Greece, as his Wife; and when Iason came to Thessaly, Æson his father, her father in law being olde, shee restored him vnto his Youth againe by her Art: not withstanding, Iason afterwarde forgetting the Benefites, receiued by Medea, in receiuing the Golden fleece, in restoring his Father againe vnto his former age, put her away, and married Creusa the Daughter of Creon King of Corinth, where Medea had iust occasions tendered to Worke her Arte. Shee therefore dissembling the matter, did send three Smockes, as a present vnto King Creon, his Wife, and vnto his Daughter, which

Medea.

Creusa.

then

then was Married vnto her Husbande Iason, which were so Charmed, and Enchaunted of Medea, that as soone as the King, the Queene, and his Daughter had put them on, immediatly they Burned with sodaine Fire: shee to auoyde the sight of Iason, and to augment his anger, tooke her two Sonnes which shee had by Iason, and hewed them vnto small peeces, and so was carried straight vnto the Aire, and fledde vnto Athens, where she Marryed againe King Ægeus, Theseus Father. From thence after that she bewitched Theseus, she fledde through the Cloudes from Athens vnto Asia, with her Sonne named Medis. These and other feates Medea vsed, whose fame thereupon excelled farre Circes, or Calipso, whose cunnings were such, that Cicero doubted whether they were women, or deuils: no lesse prodigious then cruell. Thinges are brought to passe by these Witches, whose incantations and charmings, pretende alwayes vnto greate harme and hurt. Eurephila was such a Witche, that if she might see any body with her Eyes, she sought no further to hurt her Enemies, then with sight. Which likewise is witten of Medusa, which for her skill therein, any body that had seene her, should be conuerted vnto a Stone. We read of one named Pasetes, which with his charmed incantations, could make when it pleased him, Banquets of sweete Meates to appeare before his friends; and when he would, he could make the same to vanish away. Plinie doth say in his 28. Booke, that one Exagonus came vnto Rome from Cipris, as an Embassador, who was so cunning in this arte, that he to please the Senators, willed them after he had long reasoned of the Force and Vertue of Herbes, to put him, yea, to throw him headlong amongst a great number of Serpentes, which were kept in Rome, to Sting and to Punish Offendours; which when hee was throwne, the Serpentes licked him about the Lippes, and shewed such Obedience and loue towardes him, as mooued much admiration in the

Ægeus.

Circes.

Pasetes.

Exagonus.

Sena-

Senatours. We reade that Heracle could at all times enchaunte wilde and raging Lyons to bee so gentle, that hee with his Handes, would Leade them vp and downe without resistaunce. Wee read that Atir assoone as he touched any Dragon or Serpent, by incantation he would make them sleepe. Wee reade that Pythagoras vsed this pastime, to write with Bloode in a Glasse, such thinges as hee thought meete, which being turned directly against the Moone, shewed and appeared vnto them that stoode behinde, thinges written in the circle of the Moone. There are bookes extant of Hermes, of Numa Pompilius and others, which practised this kinde of Juggling. Simon the Samaritan, which for his knowledge in this, had an Image made for him in Rome, in the time of Claudius Cæsar the Emperor with this inscription, *This Picture is erected to* Simon *the holy God*. To omit a while to speake of priuate persons, which be infinite: but to declare of diuers Countries and Kingdomes, which were ouer-whelmed in this. As Marsi a People in Italy, which haue their names of Marsus, the Sonne of the Witch Circes, which studied and trauailed in this kinde of knowledge, that they could tame all wilde Beastes: and make woonders by enchauntementes. Againe the people in Illiria could with sight, Bewitch vnto Death those that long looked vpon them, if they hated them. There be Women in Scithia, that can doe the like called Vitiæ. Herodotus saith moreouer, that the People called Neuri in Scithia, are so skilfull in this fascination, that they can shift them at will, vnto the likenesse of Woolues. Wherefore the Persians, hauing triall in this knowledge, for that it was much esteemed with them in times past, had the Law at length to punish it: Upon a great Stone, the Head of the Inchaunter, or of the Witch, should be put, and with an other Sharpe stone, should it be Cutte in peeces. Hipparchus did Banish Onomacritus out of Athens for that hee vsed these Feates, too much and too often.

Heracle. *Atir.* *Pythagoras.* *Hermes.* *Numa.* *Symon.* *Marsi.* *Vitiæ.*

In this wise men appeare, vnto the enchaunted eyes, monsterous Beastes, as Horses, Asses, and such like. There are so many kindes of enchauntmentes, that some with Herbes, some with Stones, some with Sightes, and some with Words, Charme and Bewitch thinges. As Orpheus with certaine himnes asswaged the stormie Tempest, which was like to happen to Iason and his companions vpon the Seas. And Homer witnesseth that Vlisses Blood was stinted with Wordes. These will promise any thing to come to passe, that they take in hand, much like vnto that auncient Serpent the Deuill, which promised vnto our forefather Adam, the Sciences of all thinges, which onely was to bring Man vnto destruction. And so Coniurers, Magicians, Enchanters, Sorcerers, and such like, will promise Goulden Hilles, & yet are they not able certainly to performe any thing. Where these artes first sprang, Plinie in his thirtie Booke and the first Chapter, doeth at large declare. And most certaine it is, that by Arte diuers and sundry straunge Miracles are seene and tried, and no lesse certaine, it is, but by the Diuell the most of their shifting shewes are apparaunt. Iulius Cæsar after he had a great fall from his Chariot, was woont to repeate at any time afterward, when hee would goe vnto his Chariot, a certaine verse three times together, lest the like lucke should happen againe. By a litle verse spoken, doth Theophrastus beare witnes in Plinie, that Ischiadici were healed. In the same place doth Cato reporte, that certaine wordes did giue helpe Luxatis membris. And Marcus Varro speaketh euen so of the Goute.

Vlisses.

Of

¶ Of Comparison betweene Wealth and Pouertie.

AN olde saying there is, that comparisons be odious amongest equalles: and certaine more odious are they amongest vnequalles; as betweene the Rich and the Poore. But sith the state of man is so diuers, that some is contented with litle, and some neuer with much: Some toyling and trampling, hauing all thinges, as though they had nothing: And some againe quiet and careleſſe hauing nothing, as though they had all thinges; considering that contentation of minde, and quietneſſe of heart is the chiefe felicitie, and Soueraigne good of the World, waying beside, that Pouerty is sure and safe euerye where, and Riches vnsure and Daungerous at all times: and that Pouertie is Careleſſe, and Wealth Carefull: in comparing the liues of Emperours, Kinges, and Princes of the world, with silly Poore Men, I see not but the state of the Poore is better then the state of the Rich. As by Apollos Oracle, was prooued of one Aglaus, a Poore Man in Arcadia. preferred for his Contentation before King Cresſus of Lidia, which toke himselfe the Happieſt Man in the World for his wealth. What profited King Darius to vanquish the Persians, and to be King of Babilon, and to haue out of Asia fiue Hundred, three Score and Fifteene Thousand Talents, yeerely paied of Tribute, seeing he loſt not onely all his wealth, but also his life, for his wealthes sake, by Alexander the great? What profited it Alexander againe after that, to haue the Wealth of Persia, the substaunce of Macedonia, yea to haue all India, and Asia, and almoſt the whole World in Subiection: and yet to be Poiſoned of Antipater, and left vnburied without regarde, thirtie dayes in Babilon? His

Aglaus.

Cresſus.

Darius.

Alexander.

Wealth was the chiefe cause of his death. Were not poore Plautus, and simple Cleanthes, more happie in life, then these two famous Kinges: they quietly with bakeing & brewing, and applying their Bookes, liued a long time safe and sound. These Princes, were neuer at rest, vntill one destroyed an other, in their youth, and prime time. King Zerxes and Cirus, got such aboundance of Wealth by warres, such Substaunce, such Treasures, that being thereby disquieted, and puffed vp with pride, to take enterprises in hande, through perswasion of Wealth: the one, after hee thought to spoyle and robbe all Greece, was slaine by Artabanus: the other, thinking to subdue all Scithia, was vanquished by Tomiris Queene of Scithia, a Woman; and so both these proude Princes of such Wealth, lost Wealth, Life, and Goods. Were not Philemon, and poore Acætes, (which liued vnto the last course of Nature) quiet and at rest, more wise and happie then they: If quietnesse of minde, if long yeares, if safetie and soundnesse of life, if perpetuall health may perswade felicitie of life: Poore Faustulus a Shepheard, which sometime founde out Romulus, left of all men, forsaken of his parentes, hated of his friendes, and nourished him: This Faustulus (I say) liued more merry yeares in keeping of his Sheepe, a Shepheard, then Iulius Cæsar did, in ruling of Rome, an Emperour: For this Shepheard ended his life in old age: this Emperour was murthered in the Senate house, within foure yeares after hee was elected Emperour. Was not Codrus a poore Poet, and his wife Procula, more luckie and happie to ende their dayes, after long life quietly, then King Ninus and his wealthie Queene Semiramis, that killed her husband, for the kingdome of Asiria, and after shee likewise was slaine by her owne sonne Ninus, for the obtayning of the Wealth and Substaunce they had left: Examples are too many for the proofe hereof. Solon a wise man of Greece, did preferre before rich, and wealthie King Cressus, Biton

Cleanthes.
Plautus.
Fanstulus.
Cæsar.
Codrus.
Procula.
Ninus and Semiramis.
Biton.

and

and Cleobis brethren, two Poore men of Argiue. The Poore familie of one Ælius in Rome, where there were leuenteene brethren, hauing but one Poore Fielde for their heritage, lyued longer, prooued happier, and dyed more godly, and lyued more contentedly, then the familie of Cæsar. What was the cause that the Indians, Babilonians, Arabians, and Lidians, were spoyled, destroyed, and murthered: their great Substaunce, Treasures, and Wealthes of the Countries. If we examine well the doubtes and dangers of Wealth, and waigh likewise the safetie and sureneſſe of Pouertie, wee must needes preferre the quiet state of Poore men (if they be wise) before the state and fortune of Princes. The worſt lucke that can happen vnto a Poore man, is to become Rich: for then hee commeth from sure life, to hazard himselfe with death. And the beſt that can happen vnto a Rich man, is to become Poore: thereby is his life saued, though his Wealth be spoyled. How Fortune dealeth in this poynt, it is in diuers places of this Booke mentioned. The worſt thing that could happen vnto Demosthenes and Cicero, was, that they were aduaunced from their sounde state, vnto honour and dignitie: Whereby their liues were loſt; the one being a Conſull of Rome, the other the Patron of Athens. The worſt thing that could happen vnto Tullus Hoſtilius, and vnto Tarquinius Priſcus, was, that they were aduaunced; the one from a Shepheard; the other, from a banished Stranger, to be Kings of Rome. If I should rehearſe in this place, how many Poore men by being called vnto Wealth and Honour, haue been banished afterwarde, slaine, and impriſoned, both in Rome, in Greece, and in all the world, I might seeme well vnto the Reader more tedious then delectable. If on the other side, I should repeate how many Princes haue escaped Death, by loosing their Crownes and Scepters, I should bee no leſſe wearie then fruitleſſe. Therefore I say there is care and daunger in Wealth, and there is quietneſſe and safety in

Cleobis.

Demoſthenes.

Cicero.

Tullus.

Tarquinius.

Lucanus. pouertie. The pleasure that Lucanus had in this world, was nothing else, but a poore Garden, where alwayes in his life, hee vsed to solace himselfe: and when he dyed, hee commaunded his Graue to be made there; where *Mecœnas.* being dead, hee was buried. Mecœnas had such a Garden in Rome, where all his felicitie was; the Emperour *Octauius.* Octauius might in no wise allure Mecœnas out of his *Alexander.* Garden, no more then Alexander the great could moue *Diogenes.* Diogenes to forsake his Tunne, to become Wealthie. Heere againe might be brought those wise men, that refused Wealth and Substaunce, fledde from honour and dignitie, to liue quietly in Pouertie: but because I meane to be briefe in all thinges, I will omit prolixitie. *Protogenes.* Plinie doth report, that Protogenes a poore Painter, was content to liue all the daies of his life, in a litle Cottage that hee made him in his Garden. Plutarch like- *Lamachus.* wise in the life of Nicia, doth write, that Lamachus was so poore, that when the people of Athens would make him their King, hee wanted (I say) Shooes on his feete; and yet had rather be poore Lamachus in safetie, then to be King of Athens, in danger. For when a poore man, *Hilarion.* named Hilarion, met with certaine robbers & theeues; and being demaunded of the theeues, how chaunced that hee feared not to walke alone in the night: because (sayd hee) I am poore, and therefore I feare no man. Who seeth not the danger of the one, and the surenesse of the other? For Arison was wont to say, that Pouertie was as it were a Lanthorne to behold the wickednesse of the world: for Pouertie is the true Nurse of all good Vertues. Licurgus being demaunded of certaine Citizens of Sparta, how men might auoyde their enimies? hee answered, by pouertie. Wherefore Licurgus made lawes and decrees amongst the Lacedemonians, that no Souldiers should spoyle the enemies, though they were dead in the field: for hee feared least Wealth should be the destruction of Sparta. For Wealthy men are enuied at and hated, and euery where sought by snares to be de-

stroyed.

stroyed: which Pouertie escapeth. That wise Greeke Solon was wont to say, that Wealth was the mother of Excesse, Excesse the mother of Lust, Lust the mother of Violence, and Violence the mother of Tyrannie. Therefore sayth Pythagoras, that Wealth must be ruled with Wisedome, as the wilde Horse is tamed by the Bridle. Simonides when hee was demaunded, which was better, Wealth or Wisedome? hee sayd after this sort: I doubt much (sayd hee,) for I see so many Wise men frequenting the Rich mans company, that I know not which.

Of Death.

THe last line of all thinges, is Death; the discharge of all couenantes, the ende of all liuing Creatures, the onely wish of the Good, and the very terrour of the Wicked. And for that the life of man is diuers, so is death variable, of sundrie sortes and fashions, as by experience is seene & knowne in all Countries. Nothing is surer then Death, nothing more variable then Death. For Pindarus that wise sage king of the Liricans, being demanded of certaine Boetians, what might best happē vnto man in this world: euen that (sayd hee) which chanced vnto Trophonius & Agamedes, meaning Death: For these men after they had buylded a new Temple vnto Apollo, demanded of God Apollo, the best rewarde that he could giue vnto them: they thinking to speed of some dignitie, or some worldly substaunce, were rewarded within seauen dayes after, with Death. The like wee read in the first Booke of Herodote, where the mother of Biton and Cleobes, two young men of Argos, kneeling before the Image of Iuno, besought the Goddesse to bestow some excellent good thing vpon her two Sonnes, for their paine and trauaile that they shewed towarde their naturall Mother,

Pindarus.

Biton.

Cleobes.

ther, in Drawing the Chariot tenne miles in ſteede of Horſes: but the Goddeſſe willing to ſhewe the beſt thing, that could bee giuen vnto Man, the next Night following, quietly in Bedde as they ſlept, they Died. Wherefore very well did Ariſtippus aunſwere a certaine Man, which aſked how Socrates Died: Euen in that order, that I wiſh my ſelfe to Die: Giuing to vnderſtande, that any Death is better then Life. That Noble Philoſopher Plato, a litle before he Died, as Sabellicus doth Write, did thanke Nature for three cauſes, the Firſt, that hee was Borne a Man, and not a Beaſt: the Second, that he was Borne in Greece, & not in Barbarie. The Third, that he was Borne in Socrates time, who taught him to Die well. Hermes that great Philoſopher of Egypt, euen Dying, ſo embraced Death, that he called vpon that diuine Spirit, which ruled all the Heauens, to take mercy vpon him, being right glad that he had paſſed this toyling life. Such is the ſnare of Death, that ſome in halfe their dayes, in middeſt of their fame and glorie, Die. As Alexander the great in Babilon, Pompeius in Egypt, and Marcellus which being a young Man of great towardneſſe, and ſonne by adoption to the Empire of Rome, died. Euen Albius a Romane Knight, in flouriſhing yeares ended his race. And M. Cælius one of Ciceros Schollers, a very eloquent Orator, and of great fame, being in a manner a Boy, Died. It is ſtraunge to ſee the ſhiftes of Death, in how diuers and ſundry faſhions it happened vnto Princes alwaies. Some being merrie in their Bankets, and drinking, were ſlaine: as Clitus of Alexander the great, being his Sifters Brother, and his chiefe friend. Ammon of Abſalon, being bidden vnto a Banquet, was ſlaine of his owne Brother: yea, all the Embaſſadours of Perſia, were commaunded to be ſlaine, euen Drinking at the Table, by King Amintas Sonne, of Macedonia. Some ende their Liues wantoning with Women, & playing in Chambers, as that renowmed Greeke Alci-

Lib. 10. cap. 13.

Hermes.

Albius.

Calius.

Clitus.

Ammon.

Alcibiades, being taken in venerie with Timandra, was slaine of Lisander. Euen so Phaon and Speusippus the Philosopher died likewise. Some bathing them selues, were Choked by their owne Wiues: As Agamemnon that famous Greeke, by his Wife Clitemnestra. And Argirus Emperour of Rome, by his Wife Zoe. Diuers in Prison as Captiues Died, as Aristobulus, Eumenes, Aristonicus, Marius, Cleomenes, Iugurth, Siphax, Famous and renowmed Princes. Diuers slaine in the Draught, as that Beast Heliogabalus, whom Rome so hated, that he fled vnto a Draught, and there was Killed, and after that drawne thorow the Streetes, and throwne into the Riuer Tiber. Cneus Carbo a man of great dignitie, and power of Rome, was commaunded that he should be slaine, as he was sitting on his Stoole of ease, by Pompeius, in the third time of his Consulship in Rome. Thus shamefully diuers died: and thus famously others died. The snare of Death, the bookes of Time, ỹ end of Man, was alwaies vnknowne. Patroclus knew not that he should be slaine of Hector: Hector neuer thought he should be killed of Achilles. Achilles neuer doubted his death by Paris. Paris neuer iudged that he should be vanquished by Pirrhus. Neither Pirrhus was certaine that he should be ouercome by Orestes: so that no man knoweth his end, where, how, and when he dieth: and yet all men are certaine & sure, that they haue an end, that they must needes die. The feare of Death hath much ouercome the stoutest & worthiest Souldier. We read that Asdrubal of Carthage, a noble & a famous Captaine a long time, and yet at length being conuicted by Scipio, he for feare of Death Kneeled before Scipio, embracing his Feete and so fearefull, that his owne Wife was ashamed of his doinges. Yet had this Noble Captaine rather be a Laughing stocke vnto the Romanes, a Bond man vnto Scipio, Running a Foote like a Lackie before his Triumph, then to Die Manfully in the behalfe of his Countrey, which Valiauntly for a time he defen-

Alcibiades.
Agamemnõ.
Carbo.
Patroclus.
Hector.
Achilles.
Paris.
Pirrhus.
Orestes.
Fulgo. lib. 9. cap. 13.

Perpenna. ded. Perpenna likewise, a famous Romane, beeing taken in Spaine (after Sertorius was dead) by the Souldiers of Pompeius, in a woodie place full of Groues, fearing least at that instaunt he should be slaine by Pompeius Souldiers, made them beleeue that he had diuers thinges to speake vnto Pompeius, that the Enimies had in hand, to bring to passe against Pompeius: rather had Perpenna betray his Friendes and his Fellowes; yea, and all his Countrie vnto his enimie Pompeius, then that hee should be in the feare of death. A greater feare of death wee read in that Booke of Fulgosius, of that *Vitellus.* noble Vitellius, who after hee had vanquished and slaine diuers Nobles, and shewed great wronges vnto the Emperour Otho, and vnto Sabinus, brother vnto Vespasian the Emperour, beeing in feare of his life by Vespasian: and beeing taken by the Souldiers, he besought (least hee should die presently) hee might be kept safe in Prison, vntill hee might see, and speake with Vespasian the Emperour: such was his feare, that hee did hide himselfe in a Chest like a wretch, least vpon a so- *Caligula.* daine hee should die. So fearefull was Caligula, and Cæsar, of Death euery where, that hee would neuer goe abroad at any Lightninges or Thunder, but with his head couered with all kind of thinges, which might resist the violence of the Thunders and Lightninges. Misa King of the Moabites, and Ioram King of Iewrie, beeing besiedged by the Enimies, and in daunger of Death, they inuented all guyles, all policies, and inuentions right or wrong, to saue life: they Sacrificed their Children, to mittigate the rage of the Gods, least they should die. The loue that diuers had vnto life, and the feare the selfe same had vnto death, were to be noted worthily, considering how sore men are vexed with the feare of death. *Antemon.* Antemon was so desirous to liue, and so fearefull to die, that scant would hee trauaile out of his house abroad any where; and if hee were compelled to goe abroad, hee would haue two of his Seruantes

uantes to beare ouer his head a great hasen Target, to defende him from any thing, which might happen to doe him hurt. Theagenes in like sort, would not goe out of his house, without hee had consulted with the Image of Hecates, to know what should happen to him that day, and to vnderstande whether hee might escape Death or no. Commodus the Emperour, would neuer trust any Barbour to shaue his Beard, least his Throat should be cut off. Masinissa King of Numidia, would rather commit his state and life vnto Dogges, then vnto Men, as his garde to keepe and defende him from Death. To speake of Bion, of Domitianus, of Dionisius, of Pisander, of thousandes more, which so feared Death, that their chiefe care and studie was, how they might auoyde the same. The feare of Death, causeth the Sonne to forsake the Father, the mother to renounce the Daughter, the one Brother to deny an other, and one Friend to forsake the other. Insomuch that Christ himselfe was forsaken of his Disciples, for feare of Death. Peter denied him, and all the rest fled from him, and all for feare of Death. Behold therefore how fearefull some are: how ioyfull others are. How loth some, and how willing others haue been to die. Some desperately die being wearie of life: As Sabinus, Iuba, Cleomenes: some hanging themselues, some burning themselues, and some drowning themselues: and thus with one desperate ende or other, they dyed. But sith euery man must die, it were reason that euerie man should prepare to die; for to die well, is nothing else, but to liue againe. Wherefore certaine Philisophers of India, called Gymnosophistæ, beeing, of Alexander the great, commaunded to answere certaine hard questions; which if they could absolue, they should liue, otherwise they should die: and the eldest of their company was made a Iudge in that matter, by the sayd Alexander. The first question was demaunded to know, whether there were more liuing or dead: to ỹ which the first Philosopher

Theagenes.

Commodus.

Masinissa.

Alexanders questions to the Philosophers of India.

losopher said, that the Quicke are more in number; for that the Dead haue no being, no place, no number. The second question was, whether the Land Engendered more, or the Sea: to this answered the second Philosopher and said, the Land did Engender more, for that the Sea was but a Portion of the Land. The third question was, to know what Beast was most Subtill: that Beast aunswered the third Philosopher, that Man cannot discerne. Fourthly it was demaunded, why they beeing Philosophers, were so induced to perswade the Sabians to rebellion: because (said the Philosopher) it is better to die manfully, then to liue miserably. The fift question was, whether the day was made before the night, or the night before the day: to the which it was answered: the day. The sixt, was to vnderstand, how Alexander the great, himselfe might get good will of the people in shewing (sayd the sixt Philosopher) thy selfe not terrible vnto the people: The seauenth question was, whether life or death were stronger: and it was answered, life. The eight was to know, how long a man should liue: vntill (sayd the eight Philosopher) a man thinketh death better then life. The last question was proposed of Alexander, to know, how might a mortall man be accompted in the number of the Gods: In doeing greater thinges (sayd all the Philosophers) then man is able to doe. For that they knew this proud Prince would be a God, and that hee would learne of the sage Philosophers how hee might voyde mortalitie: hee was answered sharply, for that hee should know himselfe to be a man: and being a man, hee should make himsele readie to die; for death is the reward of sinne: and death is the beginning of life againe, vnto the good. As Aulus Posthumius, in an Oration which hee made vnto his Souldiers, sayd: It is giuen both to good and badde, to die: but to die godly, and gloriously, is onely giuen vnto good men. For so Hector (speaking in Homer) sayd vnto his wife Andromacha, that shee should not be sorie for his death, sith all

Aulus.

men

men must die. Though some (with the Galathians) doe contemne death, that they fight naked, & are perswaded (with the Pythagoreans) that they shall neuer die, but passe from one body, vnto another: yet some die ioyfully; as the brethren of Policrita, being taken captiue by Diognitus Emperour of Milesia; shee being vsed very ill at the Emperours hands, did sende Letters to Naxus vnto her brethren, at what time the people of Milesia were feasting, drinking, and banqueting at their great solemne Feast: Then the brethren of Policrita came and found the Emperour drinking, and all his people, ouercharged with Wine, slue the most part of them, prisoned a number, & brought their sister home to Naxus: where, assoone as they came home, they died, for ioy of the victorie. Euen so Philarchus sometime in his great triumph, crying out: O happie houres, and ioyfull dayes! was taken in such a Feuer, that brake his Veines at that very instant, for gladnesse. Hee is counted most wise, that knoweth himselfe. To ioy too much in prosperitie, to be aduaunced and extolled when Fortune fauours, without all feare of ill happes to come, is follie. To be vanquished and subdued in aduersitie, without hope of solace and goodnesse to come, is meere madnesse. Therefore the Sages and Wisemen, knowing that Death was the last line of Life, did endeauour in their liues, how they might die well: and briefly for examples of liues, I meane to note a few sentences of these Wisemen, which they vsed as their Posies; and thinke good to shew their answers vnto diuers questions, vnto them propounded.

Bias dwelling in the Citie of Prienna, after the Citie (by Mutinenses) was destroyed, Bias escaped, and went to Athens; whose Posie was, *Maximus improborum numerus*: hee willed all young men in their youth, to trauaile for Knowledge: and commaunded old men, to imbrace Wisedome. This Bias beeing demaunded what was the difficultest thing in the world: hee sayd: to suffer stoutly, the mutabilitie of Fortune. Being demaun-

ded, what was the most infamous Death that might happen vnto Man, to be condemned said he by Law: being asked what was the sweetest thing vnto Man, hope saide he: what Beast was most hurtfull, amongst wild Beasts, a Tyrant said Bias, and amongst tame Beasts a Flatterer: and being demaunded, what thing it was that feared nothing in all the World, good Conscience said he: And againe in the second Olimpiad, the Philosophers demaunded others questions, as who was most infortunate in the Worlde: the Impatient Man said Bias. What is most harde to Judge: Debates betweene Friendes. What is most harde to Measure: he answered Time. That hauing fully aunswered to diuers other Questions, Bias was allowed one of the Seauen Wise Men of Greece.

Chilo the second of the Sages being Borne in Mytilena, being asked what was the Best thing in all the World: answered, euery man to consider his owne state. And againe beeing demaunded what Beast is most dangerous: hee said of wilde Beastes a Tyraunt, of tame Beasts a Fatterer: being asked what is most acceptable vnto Man: he saide time: and being asked of the Greeke Myrsilas, what was the greatest wonder that he saw: he said an Olde Man to be a Tyrant. These with diuers other Questions was he asked of the Greeke, his Poesie was, *Ne quid nimis.*

The thirde was Chilo the Lacedemonian, being demaunded what was a difficult thing to man to doe: he answered, either to keepe Silence or to suffer Iniuries. What was most difficult being asked of him: he said, for a Man to knowe himselfe, and therefore he vsed this Poesie, *Nosce te ipsum.* This Chilo being of Æsopus demaunded what did Iupiter in Heauen: hee said, he doeth throwe downe Loftie and Proude thinges, and he doeth exalt humble and meeke thinges. Solon the Athenian had this short Sentence in his Mouth. *Nosce te ipsum*, know thy selfe. For in knowing and considering what we

we are, and how vile we are, we shall haue lesse occasion ministred vnto vs, to thinke well of our selues: for there is nothing good nor Bewtifull in man: as Solon being asked of King Cirus, sitting on his Stoole of state with Princely Robes, bedeckt with Pearles and Precious stones, whether euer he saw a more bewtifull sight then King Cirus sitting in his maiestie at that time: to whom Solon answered and said, that he saw diuers Birds more gaie to behold then Cirus, and being demaunded of Cirus what Birds were they: Solon said, the little Cocke, the Pecocke, & the Fealant, which are deckt with Naturall garments, and beutified with Naturall Colours. This Solon was wont to say, I wax daily old, learning much: he noted nothing so happie in Man, as to Liue well, that the same might Die well; applying the cause vnto the effect, as to Liue well, then to Die well. If I should molest the Reader with the Sage sayings of Cleobulus, Thales, Periander, and others, tending onely for the amendment of Life and readines of Death, I should seeme tedious: here were a place to induce diuers and sundrie examples of Death.

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